THE · BETTER · WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 8. CINCINNATI, MAY 16, 1891. NUMBER 20.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.,
Southwest Cor. Plum & McFarland Streets.

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EDITORIAL.

The Italians now claim to be the inventors of the postage stamp. But that does not prevent US from "licking" them.

As partizanship, like bigotry, is death to the principles it advocates, those in favor of a third party should not overlook this fact.

Spiritualism has proved the existence of the soul. If nothing else, it has brought a light into the world that neither science nor priestcraft has been enabled to do.

A healthy body lends vigor to the spirit; and one of the missions of Spiritualism is to develop a healthy physical condition through the principles of moderation in all things.

Bribe-taking and law-making to prevent others from robbing is not consistent policy or in harmony with the demands of the age, and will meet with disastrous results some day—to legislators and councilmen.

As money rules the world, Hebrew bankers are to be asked to withdraw their financial assistance from Russia. Gold is mightier than the pen or sword to-day, and holds good from a Czar down to a common citizen.

Secular papers are begining to publish rules for the spirit circle or how to obtain manifestations. Whether done to fill up space or for the enlightenment of readers, is perhaps indifferent. But it is very significant, at all events.

Next Tuesday, May 19, will be held in Cincinnati that important event, a conference for the purpose of organizing all industrial societies into one grand political party—presumably a Third party which may turn out eventually to be the First party.

Spiritualism teaches that man is responsible to himself only for his misdeeds, and that they cannot be shouldered by another being, whether god, saint, or mortal. Though a simple proposition it has revolutionized the world of religious thought. Who says that Spiritualism has brought nothing new into existence?

The money trust is the cause of all others that are burdening the civilized world just now; and if that could be broken it would strike at the root and disintegrate all minor trusts. Many look upon free coinage as the measure to subside the evil; but it takes a higher law even than that to do it, and that is to limit wealth accumulation for the individual.

Mrs. Nellie Brigham of the New Ethical Society of Spiritualists of New York has been invited by the minister of the Mt. Vernon Universalist church to exchange pulpits with him for one Sunday evening, she to define Spiritualism and its teachings to his congregation and he to address the Spiritualist Society on another subject. This looks harmonious.

The best use a psychometrist can make of his gift is to listen to the voice of nature speaking to himself; for, as well as sensing or "psychometrizing" the cause that is upon others—which simply means the correlation of the individual with nature—he can sense the action of nature upon himself and thereby note his discords and govern himself accordingly. And he ought to be thankful that this opportunity is afforded him.

/ The Rev. H. O. Hoffman, one of the leading ministers in Illinois, and pastor of the Independent Methodist Church at Bloomington, created a sensation last week by announcing that the doctrine of everlasting hell is not taught in the Bible. He says Christ never used the word damnation with the meaning it has applied to it by the orthodox preachers of to-day.—Another soul saved by the bursting asunder of the bonds of ecclesiasticism.

In the report of the committee of the N. Y. Presbytery appointed to consider the charges of heterodoxy against Dr. Briggs, a majority sustains the charges and advises a trial. A minority report dissents on the ground that it would be unwise because of the injury to religion. The question for the church to consider is, can they afford to banish such men as Dr. Briggs? "Heresy trials," says the N. Y. Herald, "are never edifying, and they seldom result as happily as could be wished." Those against Dr. Briggs are Drs. Birch, Lauke, Forbes and Prof. Stevenson. In his favor are Dr. McIlvaine and Mr. Edwards, of the committee.

Several Cincinnati divines called on the Mayor for the purpose of protesting against Sunday base ball. Whatever the the result, is indifferent. But what hinders the base ball managers from calling on the mayor for the purpose of protesting against Sunday church services. If the preachers have a right to earn their livelihood on a sabbath, why not the base ball managers, or anybody else who does not disturb the peace? Amusements divert the mind from mischief, and preachers should know this best. Give us Sunday amusements or there will such a blast heard from the *people* some day that will never be forgotten by preachers or Sunday fanatics of any kind.

"Big Bishop Brooks," is the popular title conferred upon the new Episcopal Bishop of Massachusetts. The bishop is stalwart, mentally and physically, and Dr. Miner, long the pastor of the largest Universalist Church in Boston, says that the bishop is a Univeralist in feeling. He is too broad to be a Calvinist, and spiritual enough and wise enough also, to be a Spiritualist. Of one thing we are assured, the Protestant Episcopal Church of Massachusetts, has elected a broad-minded, common-sense humanitarian as its bishop, and we outsiders are greatly content with the choice. The sunlight will not be abolished and wax candles substituted where Phillips Brooks officiates. There is little, if any, high-church Romanism in him.

James N. Tyner, Assistant Attorney-General, Post-office Department, in reply to a letter from T. C. Dougherty, Postmaster of Denison, Texas, asking if the Bible may be mailed without subjecting the sender to the law of sending obscene matter through the mails, says "that the mailability of the Bible will not be questioned by the Post-office Department or by any Postmaster." Now the New York Truthseeker desires to have him point out the passage in the "Kreuzer Sonata" which he found objectionable, there being none as obscene as are found in the Bible, and makes it appear as if the Post-office Department is showing favoritism towards church literature against the secular. This is taking a step backwards and reminds one of the time when church and state were one.

Louisa M. Alcott, the distinguished authoress of Concord, in her recently published biography, relates an incident in the death of her sister. Herself a woman of no ordinary character, of the utmost self-possession, not excitable, with a cool head, not of vivid imagination, and her mother a woman of equal coolness—when two such witnesses relate the story, we must accept it, if we can believe any human testimony. The authoress says that when her sister was dying, her mother was sitting at the foot of the bed, and she was seated by her side, and just as the sister was expiring she saw a light, or peculiar mist, rise from the bed, and into the air, her eyes following it until it disappeared, and her mother's eyes followed it in the same direction, as she described exactly what she herself saw.—It was her spirit body—also, termed the soul—leaving the dying physical body, and constitutes that which continues to live and love after so-called death.

The use of big names in public Spiritualism should be discontinued. If a medium believes that he or she is controlled by King Solomon, St. Patrick, or, as it often happens, by some mythical personage, let that be kept to themselves. The public doesn't understand it, and consequently does not believe in anything of this kind, and in the end holds up the medium or the cause to ridicule. In fact, all practical minded Spiritualists protest against it and many ridicule it as much as outsiders do; some even disclaiming it as a part of what is commonly known as Modern Spiritualism, and consign it to that which is known as Bible or ancient Spiritualism and in no wise allied to that of the present day. Our Spiritualism should be compatible with the practicalness and demands of the age, and not smack of ancient superstition or customs. Let the dead past remain buried, and attend only to the resurrection of the present. There is enough of it on hand to unearth, apply and digest.

Col. Elliott F. Shepard of New York is violently apposed to the opening on Sundays of the Metropolitan Museum of Art and the public libraries, and asks "What the public will see there that will tend to make them nobler or better," and that "those who go to the museum will hardly see anything there to elevate them."—This speaks badly for the museum, and if Col. Elliott is right, why not close the museum every day in the week? But he also says that "the story of salvation cannot be found there."—Is he perhaps apprehensive that the dear people will be enticed away from the churches by having the museums and libraries opened on the sabbath? We opine not. People who have outgrown churchgoing will seek other avenues of enjoyment if such a pastime is denied them, and perhaps stray still farther away from that which tends to "elevate them," and Col. Shepard's "salvation" will be endangered by his lack of charity or love for poor humanity—by his illiberal and narrow spirit that would rob a poor man of the only day of the week that he has to instruct himself and learn something of that which leads to the only true salvation—truth. For if the museums and public libraries are not intended to teach the truth, what are they intended for? Will Col. S. answer?

ETERNITY OF LIFE.

The question of the ages has found answer in Modern Spiritualism. The universal anxiety felt by the mind and heart of all generations, in all climes, was thus voiced in the most ancient of manuscripts, the Book of Job: "If a man die shall he live?" In plain english, is life continuous? If continuous does it possess the distinctive characteristics of personality, individuality and consciousness? Is the life of the *ego* in the mortal, the conscious life of the same *ego* in the realms which we call spiritual? Is our present conscious life continued as a part of the future? Does the attribute of memory abide with us, and is its record of earth eternally uneffaced? Does the social nature with its laws, also abide? Then our social loves abide. Then the future life is natural as we understand nature and her laws.

We affirm that Modern Spiritualism answers these queries in the affirmative; and proves them by the evidence of the senses, the strongest evidence known to man in all the affairs of this life. The once incarnated personality returns; give palpable evidence of his personal *ego*; that he is conscious; that he remembers the past of earth; that his loves abide in his nature; that his interest in those and in that which absorbed his earth life still continues; and he talks through other mortal lips of his present spheres of life, his employments, his mental and moral light or darkness, and of his present close union with those he lived with and loved while he was in the mortal.

According to these supra-mundane testimonies, philosophers still philosophize; chemists still study and compound; humanitarians are still intent upon laboring for the relief and upbuilding of the unfortunate and the oppressed through vicious heredity, or bad environments of earth; statesmen still cultivate the fields of statesmanship and politics; artists still sketch and paint with vivid lights and shades of life; musicians still revel in the music which the spheres of life evoke in their natures; poets still sweep the eternal fields of poesy and song; maternity, with its almost omnipotent love and yearning, still pours its wealth of unselfish devotion upon the waifs and estrays swept in almost countless numbers from the arms of mothers and nurses, from the cradles and cribs of earth; and the tide of natural existence, so diversified and so wonderful, sweeps on eternally.

These are some of the facts of existence taught and proved by Modern Spiritualism. The silent sphinx of the ages has found voice. Dreams and visions which of old had authority through a gift of interpretation have found a voice, a clear revelation easily comprehended. The organism of the sensitive which freely permits the exit of the spirit also opens the door of entrance to the waiting intelligence, that it may again control a mortal organism, and use again its old language in addressing its brother or sister spirits still in the mortal.

This is Spiritualism, founded not upon faith, but upon fact; not upon belief, but upon knowledge. Its mission is to the reasoning intelligence of man; not to his reverence, his superstition, nor his credence. The manifestations and messages which it discloses and brings, are for the reason of the individual receiving them. It is our business to ascertain their purity, their freedom from simulation and fraud, often practiced by selfish, money-grasping sensitives or others, and to apply conditions which will place their genuineness beyond a peradventure in our own minds, and thus to analyze and judge of the reasonableness or unreasonableness of the manifestation or the message itself.

We should not condemn what is apparently above the laws or forces of nature simply because we have not yet comprehended those laws or forces. We have yet much to learn, and it is far better to continue learners, investigators, than as bigots to deny possibilities and remain ignoramuses. The child spirit wedded to a giant's increasing intellectuality clothes increasing light and knowledge with a herculean force. That force, both for the aggression and the defense of truth is imperatively needed to-day.

"UNDER WHICH KING, BEZONIAN?"

The execution of certain Italians in New Orleans, by a large concourse of citizens, not a mob but a body acting with deliberation, having led to the withdrawal of the Italian minister from the country, is now the subject of diplomatic correspondence between the premiers of the two governments.

But the subject is taking a wider range, and necessarily so. The American people are patriotic and properly jealous of their rights. It has also been characteristic of their entire history, that they are both humanitarian and generous of nature. Our broad acres have been open to the poor and oppressed of all lands, and the equal rights of citizenship have been extended to those of all nations who have come to make a home for themselves and their descendants among us. The only exception made is a recent one, and applies to the Chinese.

But not only our fertile acres, but all marts of commercial enterprise, of manufacturing industry and of general trade, and domicile have been as free to foreigners as to the native born. There have been no exceptions in the case of Italy and the Italians. They have come, and are coming by thousands and hundreds of thousands. It is too painfully evident that many of them "leave their country for their country's good." Before the civil revolution which established United Italy as a civil government and relegated the Pope and the church to their own religious functions, Italy was honeycombed with assassins and robbers, secret organizations of these terrors to civilization existed. The civil government has done for Italy what the papal government could not do, to wit.: it has placed assassinations under interdict and made human life comparatively safe.

The members of the Mafia and other secret orders have come to our shores. Many of them have become citizens by taking an oath forswearing all allegiance to any foreign power and especially of the government of Italy. By this oath they have ceased to be Italian subjects and are distinctively American citizens. The attempt to carry out their old trade of secret murder, resulted in their arrest and trial. They tampered with the jury by threats of personal violence, and by other inducements. Under fear the jury acquitted. A larger jury of citizens, deliberately convicted and executed. These are the facts in brief.

Now the attention of the country and the world is called to the fact that citizens of the United States of America, once Italian subjects, but now under oath of allegiance and citizenship, are defaming their country, its laws and its policy, both upon the public platform and through the columns of the public press, printed in the language of Italy; that they are raising money in the interests of foreign powers, and are demanding that the government of Italy shall either humble the government of their own adopted country, or shall make war upon it. If this is not the spirit of treason we do not know how to define the word.

This abuse of the favors of citizenship granted by a generous-hearted nation is awakening the public feeling, and the indications are that such a change in our naturalization laws will be made as to leave these applicants for freedom to enjoy our liberties and still abuse and instigate war upon us, will be left on shipboard in our harbors, to make a return trip to their own beloved Italy. If the clamor becomes foul with the spirit of violent treason, and the secret assassin continues to ply his vocation, there may be a hurried exodus of a class not adapted to our higher civilization and a gate shut which even diplomacy cannot open.

MADAME BLAVATSKY.

One of the most remarkable women of this century, Mme. Helena Petrovna Blavatsky, has passed from the mortal to the higher circles of life. Her earth biography, in brief, reads like a romance.

She was born in the south of Russia in 1831, her parents being Peter and Helena Hahn. She was married at the age of seventeen, to Nicephore Blavatsky, a Councillor of State, aged sixty. A married life of three months ended in a permanent separation. This was followed by some years of constant travel through Egypt, Greece and other sections of Eastern Europe; followed by a trip to Canada in 1851 for the acquisition of knowledge concerning the North American Indians. From thence she went to New Orleans to study the American negro, and particularly the "voodoo" practices among a portion of them; thence to Texas and on to Mexico gathering information, and from thence to her parental home. Her generous and wealthy father supplied the necessary funds and her inborn courage and tact were her sole companions in these later travels.

Selecting two compnnions of similar tastes, she visited Ceylon and Bombay and attempted to enter Thibet, via Nepaul; but failing, took a tour through Southern India; thence proceeded to Java and Singapore, and on to Western Europe. From thence she came to this country where she remained two years. In 1855, with four companions, she sailed for India and again attempted to enter Thibet, through Cashmere. Fortune was against her, as two of her companions were ejected from the country, while another was prostrated by disease. Fully disguised, and with the aid of a friendly Tarter, she entered the country and traversed its wastes. The trip was full of adventures, many of them strange and hazardous, but she returned to Western Europe and spent some time in France and Germany, returning to Russia in 1858.

During this home visit Mme. Blavatsky was riding in a forest near the city of Tiflis, and was thrown from her horse sustaining, so her physicians said, a fracture of the spine. During the year and a half of confinement she seemed to lead a dual existence and her case was a puzzle to medical practitioners. Recovering from the worst effects of the accident, she visited Italy in 1863, and from thence went to Western Europe where she resided the ensuing four years. In 1867 she again visited the East, returning to Greece in 1870, barely escaping with her life from a gunpowder explosion on shipboard. From Greece she went to Alexandria and Cairo, Egypt, and in the latter city established a society for the study of Spiritualism, returning to her home in Odessa in 1872.

In 1873 she again visited the United States, making New York her headquarters for six years, becoming a naturalized American citizen. These six years were devoted to the investigation of some of the more pronounced and advanced claims of psychic force, and in 1875 she organized the "Theosophical Society." She again visited India in company with Col. Henry S. Olcott and other friends for the study of the occult, but returned to England in 1887, remaining there until her transition.

In 1876 she published in two large octavo volumns, "Isis Unveiled" a statement and defense of theosophy; in 1888, the first two volumes of a work entitled "The Secret Doctrine, the Synthesis of Science, Religion and Philosophy;" in 1889, "The Key to Theosophy," and also "The Voice of Silence." She also started in London a theosophical magazine called "Lucifer, the Light Bringer," Mrs. Annie Besant being her assistant. Her tireless pen has also been active in contributions to three theosophical reviews published in France.

Madame Blavatsky was a Theosophist and not a Spiritualist. There is scarcely anything in common in the two philosophies of life. That she, at one time, was a Spiritualist is true, but that she discarded its philosophy for what is now known as Theosophy, is clear from her writings. Her faith in "astrals," "shells," "elementals," floating spirit nebulae without personality or intelligent individuality, an absorption of personal soul by the great over soul of the universe whenever the soul retires from its human body, with its constant reincarnations until it reaches some speculative Nirvana, is as distinct and as opposite from the philosophy and the teachings of Spiritualism as the dogmas of election and reprobation taught by Calvanism are from a universal government of law with an impartial All-Father as creator and administrator.

But this summary of travel and authorship discloses a wonderful life; an endowment of remarkable natural powers, and a psychic gift of rare strangeness and force. We may, and we must disagree with her philosophy of life and being; repel her positions, show the fallacies and weakness of her logic and the weakness and falsity of her conclusions, but candor compells the admission that she was a rare woman in intellectual force; in moral and physical courage, and as a psychic or medium between the two worlds of conscious life.

THE INSANITY OF SANITY.

There is an added emphasis to our recent comments upon the late imprisonment of Anna Dickinson in a mad-house on the charge of insanity, in a very recent case in Massachusetts.

A Mr. J. W. Shaw, of Woburn, had a very severe illness resulting in gastric troubles which prevented the digestion and assimilating of food, forcing him to restrain himself from its use. His physicians could not deal successfully with the disease, and differed in their diagnosis of its character. They insisted upon his eating when the condition of his system made it a horror of pain. When he refused, they pronounced him insane. Two specialists were sent for from Boston, who, having heard the statements of the two doctors, made a brief examination of the patient pronounced him insane, received their fees of $25 each, and he was taken to the McLean hospital. He was received there by two doctors and a judge of some court; was asked to describe his feelings, but being weak referred the questioner to his doctor. That opened the doors of the madhouse and shut them also, behind him. The two doctors who ordered his incarceration never saw him before, and the only ground of their judgment of insanity was that he would not eat. Poor fellow; he could not!

The young man was soon "discharged cured." A large number of citizens of Woburn, including the mayor, his clergyman, his neighbors, all knowing him intimately, declared him perfectly sane. An attempt was made to secure a copy of the records of the asylum in his case, but the application was refused repeatedly. A legal suit may grow out of it.

The case is a fitting commentary upon the late attempt of the Medical Society of Massachusetts to secure the passage of a law conferring class rights of practice for their members and the legislature honored itself in denying their petition, by a vote of nearly two-thirds in the House against it.

Truth is an excellent thing, and durable; but to this we are not easily persuaded.—Plato.

Written for The Better Way.

MATERIALIZATION.

FANNIE E. LAMB.

This is the highest, or most advanced phase of spirit physical manifestation. To say the age is not ripe for it, or the time not yet, would be to admit that all spirit manifestations were before their time. In advance of the age in a degree we admit. If the age were fully receptive to spiritual phenomena, the age would be in advance of itself. Materialization being an order of manifestation so startling to humanity, is no evidence of its being before its time, nor yet of its being false. All phases of spirit manifestation were they ever so simple, were repudiated by the masses in their beginning; all owing to mankind's religious education. Yet degree by degree hath each little phase of manifestation gained growth and strength, making their impress on the human mind, thus doing the work as designed by the divine intelligence. Which is evidence in toto that knowledge must first be given, then the age grow to it and with it. From the advent of Modern Spiritualism to the present time, all manifestations of any phase, have had to work out their purpose, through rebuffs, theological repudiations, scoffs and sneers of Materialism and the general skepticism of the non-ecclesiastical. Yet with all this mighty force brought to bear against it, where does it stand to day? In advance of the age? Yes, in a degree, though the age is coming to it, for it hath swept like a mighty avalanche through or into all conditions of life, carrying with its onward sweep reinforcement by the millions of staunch believers and adherents. Yet each new order of manifestation had to contend with the same opposition, from a want of spiritual comprehension, or a sufficiently quick conception of spiritual possibility, as we have before said, the outgrowth of misconceived truth.

So far from this not being the age for materialization, you have yet to learn, in time it will give the legal stamp to all other manifestations. Yet like all others must have its growth, must progress into a more perfect condition. The present time is an important crisis to the spiritual as well as the material plane of existence. Truth having been for ages enveloped in darkness, is now being unveiled and brought out under the sunlight of love. When it has fully taken hold of the comprehensive spiritual faculties of humanity, which are now at this age being quickened, then will mediums in particular, as well as investigators and believers, set aside their love of the marvelous, rise above the test plane, look into spiritual philosophy, make scientific research and learn the mighty force of soul power. Could the masses have even a slight comprehension of the chemical action of life, they would not be so slow to understand and accept materialization, which is of itself a temporary birth. If mediums would cease to repudiate manifestations that are not of an order to correspond with their own phase, but give their aid in support of all phases. Instead of saying "I do not believe that, 'tis fraud," let them look well into the situation, but go armed with knowledge of the laws underlying all manifestations. You may thereby be enabled to discover that fraudulent manifestations of the so-called, are the outgrowth of conditions emanating from the outer or material circle, and for which the medium is not responsible. Would you follow out this course systematically with knowledge, love and truth to sustain you? Then in truth would the cause advance. Then would come the fruition of all spiritual labor. Mediums would no longer be the scoff of the fool, or target for the skeptic. To resurrect truth from from darkness, to dismantle it of all superstition cannot be without suffering; nor yet have ye seen the fullness thereof. The age of martyrdom hath not passed, though it differeth from the old. Yet for truth's sake must ye suffer. From darkness through suffering must truth be brought to light. To those who repudiate materialization let this thought rest within your mind. There must be a truth underlying fraud, or what is so-called, for what is not cannot be imitated. Materialization affords the widest field for attempted fraudulent speculation of all phases of spirit manifestation, for within its scope is embraced the strongest force, the greatest truth of spirit power; therefore meets with the strongest opposition. Not understanding the possibility of so vast a revelation of spirit resource, no wonder the human mind becomes stagnant with doubt. And with doubt in the mind of Spiritualist and medium with the unbelieving materialist, the mixed element of general skepticism, is it strange that mediums fail to give satisfaction? Know ye not, conditions are furnished from your material standpoint, such as depicted above, and seized hold of and played upon, by undeveloped or evil forces. For ye know the wisdom principle dwelleth also in darkness. And notwitstanding we say to you materialization is the highest order of physical manifestation, yet it is in its infancy. 'Tis merely the seed dropped into the soil, coming, as all things must, out of darkness into the effulgent rays of sunlight. Then again there will be the fulfillment of a purpose. 'Tis now seed time and only through material aid will the harvest be hastened.

If you desire a successful issue in the growth of this order of manifestation, cultivate within yourselves a different element, go into a seance with less self and more of kindly feeling toward the medium through whom the manifestations are given. Be ye honest of purpose, unselfish, bear with ye charity and love of truth, and love for humanity, of which love, charity, is born. That love must embrace all conditions in life, high and low, weak and strong, great and small. It must become universal, covering all grades in the material, then will be gathered under that universal love all grades and conditions in the spiritual. When you can bring this order of love to bear upon mediums, you will not only lift from them the power of evil, but educate and lift from evil conditions the workers of evil on the spirit side of existence. There are some who attend these seances, their spiritual faculties having been quickened to a degree greater than others, fortunately are passive and receptive; all such receive their reward, though they have to submit to being deemed over-credulous and therefore gullible. But this does not alter the fact of the truth by them gained. What we mean, in part, by this phase of manifestation being as yet in its infancy, it is as yet under the control of spirit forces not yet advanced into the highest spiritual spheres. They, under the instruction and guidance of an intelligent chemist, can manifest through conditions into which spirits of higher spheres cannot come. 'Tis true that manifestations from higher spheres will occur, but only when conditions are proper. We on the spiritual side are so desirous of reaching our friends in your plane that any possible condition is embraced to reach you. Conditions being inharmonious with yourselves render our attempts futile, or at best unsatisfactory. All bands of cabinet spirits being under the control and instruction of an intelligent chemist, understanding chemical affinities, knows what spirits or order of spirits can successfully materialize through the aura of their medium. This accounts for the many who are not responsive to the call of their earth friends; the want of proper chemical affiliations. So all spirits cannot manifest through all mediums. In your sphere you are too apt, individually and collectively, to take a standpoint from whence you regulate the manner or order of manifestation, regardless of the want of knowledge controling and regulating the same. The most unscrupulous demands are made of spirits; but know, whatever demand you make, there wi l or may be an effort on the part of some spirit to comply. For some grades and conditions of spirits are as unscrupulous as yourselves and less daunted by failure. If the outer or material circle could fully understand the effect of conditions on the inner or spirit circle, we feel assured conditions would be more closely studied. Why should it be impossible or even seemingly so, for a disembodied spirit to take on a momentary material condition of sufficient force to become visible and tangible to the material contact? When it is a well-known fact to many or most mediums that embodied spirits under certain proper conditions can and do withdraw from their material encasement and pass into space, far into the spiritual spheres, also from place to place of immense distance in your earth plane. There is no law governing one phase of manifestation or phenomena but hath its counterpartal possibility. 'Tis the rule that works vice versa. The organic structure of a materializing medium is an amalgamated chemical compound with wonderful powers of absorption, like a sponge gathering chemical supplies, from all who will respond. For this process is carried out under the law of harmony, "like attracts like," and what is given must affiliate to be effectual. This is a medium's resource for supplies, and again to use the simile, when squeezed give out to spirit forces a vitalizing element, through which they are enabled to enter into a temporary material birth. Some spirits draw more heavily from the medium, thus the medium dematerializes more chemical force. This also accounts for some spirits presenting more the appearance of the medium. They requiring more solid force to present themselves under. This in part accounts for the material and ethereal difference in the appearance of spirits; and thus you may see the danger attending the dematerializing of a more fully materialized spirit at a distance from the medium, having so much more of the vitalizing chemical force from the medium, to restore with full force and quick enough.

Without detriment, they must be in contact with the medium. Spirit materializing and dematerializing at a distance from the medium or outside of the cabinet, gather the vitalizing force mainly from the circle. This force is more etherialization than materialization. Look well into these facts, you will find in them the many so-called exposes. The exposer's ignorance is all they can be accredited with. We say look well into these facts, then will be realized good results; the outcoming of all phases of physical manifestations culminating in the highest degree of materialization, a culmination devoutly to be hoped for. But remember perfect results can only come through perfect conditions. Make such conditions and cavil no longer over your doubts. There is with you great demand for manifestation to be given in the light. Then you say you will believe. Make the condition and it will be so. When it is said this is not the age for materialization, draw the line and say not in the light, and you will be correct. How many of you who make this demand are prepared or even understand the preparation necessary for such an issue. Yes, we say prepared, physically and spiritually prepared, to withstand the high electrical force necessary to produce materialization in the light. Wherever the conditions have been made proper it has proved possible, in accordance with the conditions. You must work out your own condition, the experience of one will not satisfy or prove it to another.

The finite mind seems ever looking for the impossible. The love of the marvelous is so deeply rooted therein that the possible does not satisfy its cravings. Ever looking for miracles which would be of the impossible, for there is nothing supernatural, nothing beyond or outside of natural laws. Again you say "all things are possible with God." Thus as you suppose sweeping away all doubt of the impossible. How many of you can define clearly and comprehensively what, who and where God is? Gods there are many and Lords many. To the finite mind this is seemingly fallacious, for the finite being limited in the possible conception of God only as one Supreme Being in whom is vested all powers possible and impossible, cannot conceive of a principle or its operation. Yet it is only through a principle that the attributes of God can be made manifest. And in a principle only can the attribute of God consist. For the individuality limits the power, inasmuch as it destroys the omnipresence. Thus we say God is omnipotent, omniscient and omnipresent. Permeating all things in degree according to the purpose thereof, for the ultimate result culminating through the perfected organic human structure. So be there Gods many and Lords many, as the God principle dwelleth within and is unfolded by degrees, the Godlike degree being higher than the Lordlike degree. Yet the possibility of the highest attainment is every human being's birthright. Barter it not my friends for a mess of pottage. Gods many and Lords many, for within no one organic structure dwelleth all power. 'Tis the union of force which compelleth the principle or the purpose thereof. Jesus knowing that all things through him were enacted under natural laws, saw not the marvelous, only the sublimity and truth therein. Knowledge robbeth all things of the miraculous, dismantles truth of all mystery and robes her in the beauty of simplicity. We apply the feminine, for in the unfoldment and progress of life's principle the female is the purer, for 'tis the resurrective. Yet is absolute truth perfected only through the union and force of the principle, male and female in all things.

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SPIRITUAL TEMPLE MATTERS.

JOHN WETHERBEE.

I am moved oftener to speak of the Spiritual Temple and of its movement and of M. S. Ayer its generous projector than of anything else of spiritual matters in this vicinity. I am proud of this Hub for its attention to Spiritualism and proud of the Spiritual Temple, its brightest blossom as yet. This vicinity, or the Hub is a spiritual center, although the wiseacres, as Epes Sargent used to call them, look upon Spiritualism as a "blemish" to this modern Athens; but they are growing beautifully less every year and the "blemish" rising equally fast in the direction of respectability. When Theodore Parker left us thirty years ago, we were a "feeble folk" in every sense of the word except we had a truth and stuck to it. Now we have the Rev. M. J. Savage, the most scholarly and popular minister in New England, treating the "blemish" hospitably, as if it might possibly be a truth, and there are others who express almost as liberal ideas and some even who are evangelical express our ideas, steal our thunder as it were, at their funeral services. Mr. Savage says harder things of Christianity than he does of Spiritualism and gains friends in the church as well as among Spiritualists thereby, because he speaks the truth. I should like to quote some of his bright sayings from my scrap book, but I am on another subject. Still I will quote one, which is this: "Speaking of testament testimony to give us rational ground for belief to day we need remarkable evidence. It is hardly too much to say that we do not have it. We are not sure of the testimony of a single eye witness. The gospels are anonymous and certainly only hearsay evidence. We cannot trace to his home one single witness, find his name and standing in the community, his carefulness as an observer, his knowledge of the facts. On such testimony as the New Testament provides for us for so stupendous a claim, no modern court would convict a criminal of petty larceny. A thousand times more evidence in favor of spirit return in the modern world is offered by the despised and outcast Spiritualists. Christianity's claims after 1851 years, from even the church's standpoint, looks dreadfully like a disastrous failure."

I was saying I was proud of the Hub and the Spiritual Temple in the Hub; the latter and its movement need no writing up; it is no commercial or money making affair; it wants no unpaid advertising. The temple was built by the generosity of one man and is carried on, not without money and without price, but is free to all, the bulk of the financial burden being borne by one man, Mr. Ayer. He of course hopes for and ought to have some aid from liberal Spiritualists, but as yet it amounts to but little, but it will continue all the same; he wants nothing but what is cheerfully and voluntarily given and everybody is made welcome to all its privileges.

The temple and the movement are the work of, or influence of, departed spirits. An unmistakable, well-known and well loved spirit form that materialized in his own house and elsewhere suggested the idea of building this temple; he had the means and the courage of his convictions, and he is evidently the right man to have been selected for this work, and beautiful temple, elegantly equipped, is the outcome of this spirit influence. Mr. Ayer, aided by the spirits, which he speaks of as temple spirits, is enabled to do a great deal of good, and to a class of people who could not be reached by the speakers at the spiritual halls. A good many people who are not by any means religious need religious attraction. Well, the building like any other church edifice has a sacred or respectable attractiveness, that is all there is evangelical about it. When men of affairs see it and go in it from curiosity or otherwise and learn that one business man has done it because he believed in Modern Spiritualism, and knowing him to be a level-headed and successful man and not a fanatic or a crank, they are more convinced that there must be something in it, that nothing else would reach them. The fact they see before them testifies stronger than people's experiences do, and it has done more good, added more respectability to the cause than anything else in the spiritual movement in this city. I am aware that respectability is not the chief end of life, but it is a thing that cannot be ignored in the present age without adverse effect.

It is a good place to go on a Sunday. One hears good, rational addresses, sometimes scholarly and often by inspirational speakers; the movement being, as I have said, under the influence of spirits and the speakers are often under their control. There is a pleasant religious magnetism in the place and one feels good for being there. The general tone is religious without any taint of orthodoxy. There is a Sunday-school connected with it and evening meetings on Wednesday, where mediums and Spiritualists of experience do the talking, and where Mr. Ayer, who has had much experience, and others are ready to answer any questions that seekers after this truth are inclined to ask.

One of the particular and useful features of this movement is the giving to the public free seances, where a large audience can witness the various phases of the sensuous or physical phenomena. It is growing to be quite common for veteran Spiritualist and platform speakers to disparage phenomena as if they were trifles and those who are interested in them were wonder seekers. Such people seem to forget that it is phenomena that make Spiritualists and nobody is converted, though they may be instructed and entertained by arguments. They forget also that the hundreds of scientific scholars, Profs. Hare, Wallace, Crooks, Zoelner and others were and are interested in phenomena and not in spiritual preachers. I never could get our friend, Epes Sargent, to go and hear any of the platform lights, but he was ever ready to go to a circle or to have a circle for physical manifestations. None of these scholarly people care anything for preaching, but are always interested in the phenomena. What does M. J. Savage care about spiritual preaching? His eyes have been open to the phenomena these dozen years, and if he is all but a Spiritualist it is due to the phenomena he has witnessed.

So, as I have said, seances are a feature in this temple movement. There have been gatherings in its hall to see and hear raps and tipping tables; to witness independent slate writing and other phases of the phenomena, but mostly the important one of materialization. A great many Spiritualists do not believe in this phase, consider it always a fraud. We all know there have been frauds and the conditions of the phase are favorable to frauds. Mr. Ayer knows materialization of spirit forms a fact and it seems to be his wish to convince people that it is a fact and I think he has been eminently successful, not so much in the identification of the forms as he has in the fact of there being spiritual manifestations, and that, after all, is the important thing.

That they are the special spirits they claim to be I have no doubt, and they are often recognized by the friends to whom they come, or the few who are favored of the many who are present, for in so large a gathering—from 200 to 800 persons—twenty or thirty spirits will not go a great ways among so large a number. Then, also, in these large gatherings it is necessary to have the room darker than usual, but not so dark but every form that appears can be seen, if not distinguished, except their height, sex or outline. But the fact that Mr. Ayer is the manager and everybody knows he is not a knave, as he says he would be if he were in collusion with the medium. Every one can see before the lights are lowered that there is no opening in the recess where the cabinet stands and no entrance to the cabinet but by the platform and in sight of all the audience. The cabinet is also spread open for all to see that it is empty, and when the medium retires into it they know that she is alone there and any form that appers they know is a spirit or the medium. The instant appearance of a white robed spirit on the instant the medium retires within settles it to be a spirit, and in the forms that appear there are variations in size quite perceptible, sometimes of ten or twelve inches. Mrs. Stafford was the medium on Monday, Dec. 1st. There were some interesting incidents worth relating, but this article is getting pretty long, so I will stop with this short notice of her appearance. The good that these seances do is the evidence of the fact leading new investigators to attend smaller circles, or have private circles where they have a better chance of seeing and interviewing their own special spirit friends.

LETTER FROM LYMAN C. HOWE.

To the Editor of The Better Way.

Meadville Spiritualists still live and grow. I flung in the last two Sundays of April at Psychological Hall, and had a pleasant reunion with the tried and true who are reaching for light. Messrs. Barrett and McCoy are pushing the work on the Book of Cassadaga which will probably be out in June. The Cassadagan is spreading the light and bears the stamp of superior mentality and liberal conservatism. From Meadville I made my way to St. Louis via Cincinnati. Preferring not to rush—especially when it is cheapest—I slept at the Palace Hotel, Cincinnati, instead of a sleeping car and took the day train Saturday noon for this city. Walking up Sixth street Friday evening, after reconnoitering for an hour, I stumbled on to Plum street and was reminded that THE BETTER WAY issues from Plum and McFarland streets. I thought it might be my only opportunity to come within the physical sphere of this center of spiritual gravity, so I inquired of people who looked as if they ought to know where McFarland Street is. They could not tell. Never heard of such a street! Yet they were apparently citizens and doing business in Cincinnati on Plum not four blocks from McFarland street. Of course they had never heard of THE BETTER WAY. And probably had never walked much in the better way of life—although looking respectable. They doubtless were looking for another route to the kingdom. I went about ten steps further and inquired of a colored man and he readily told me where Plum and McFarland streets cross. I walked down there and gazed upon the sign at the upper landing and concluded that I had been near enough to the fountain head to make my calling and election sure, and then sought my room to rest and dream of the light that "shineth in darkness and the darkness comprehended it not."

To save a half dollar for transportation of baggage, I decided to go on the C. H. & D. instead of the O. & M. from Cincinnati to St. Louis. I mention this to help others as ignorant as I was to economize. I was told that I could take a through car and arrive only an hour or two later than by the O. & M. So I saved half a dollar, but it cost me an extra dollar to do it. As "a penny saved is worth two earned," I wondered if that proverb would not apply to dollars. According to the best mathematics I could remember it appeared to me it would. And if to pennies and dollars why not also apply it to half dollars? I thought I would try it. For, with all our proverbs and theories we are sometimes brought face to face with a broken link in the chain of reasoning by an obstinate and impudent fact. Facts are often troublesome intruders when a fine theory gets in their way. They will not turn out to accommodate any hypothesis or time-honored proverb nor agree to any compromise for the sake of peace. Well, one of these unwelcome intruders struck my economic theorism and knocked my mathematics all into agnostic pie. I got my ticket all right. Cincinnati to St. Louis via the C. H. & D. R. R., $10—but no dinner thrown in. Taking the car as directed by the officials, that I need not get an extra ride to Chicago, I congratulated myself on the fifty cents I was saving which must be as good as a dollar earned. At that rate I better keep traveling. It might be more profitable than preaching the gospel to dull ears and doubting earrings and finding a hornet's nest in my hair when some crank smells Bundyism in my breath. But while I was thus enjoying my triumph of genius and rapidly getting rich at the expense of baggage hackman, the grinning Diakka wearing commercial uniform and looking as if he owned me and was running this world for pastime, put in a demand for an extra dollar for the aristo cratic privilege of riding in a through car by daylight and having close and free access to the smoking room. Of all things that I try to avoid in travel a Smoker's Paradise, foul with filth and poison, has the first place of honors. But there was water and towels and a place to wash all for the extra dollar. But all who avail themselves of that aqueous luxury must do it in the smoking room where the air is thick with stifling fumes and everything saturated with double-distilled nastiness. But I saved fifty cents and it cost me a dollar to save it, and twenty five cents complimentary for the genteel bows and artistic suavity of the sable attendant supposed to be in the employ of the railroad company. As experiences teach different lessons to different people, my system of getting rich may not be copied by all. If anyone doubts the advantage of saving fifty cents at a cost of $1.25 and two hours extra time on the road they will, after reading this lesson, take the Ohio and Mississippi line from Cincinnati to St. Louis, as I shall if ever I repeat the journey. Here, in St. Louis I find an interesting society and an appreciative intelligence and a clean, pleasant hall, good music, earnest souls and spiritual life. If every city had such a man as Joseph Brown to lead and guide the work, Spiritualism would feel a new impulse and rise and rule and inspire confidence and respect throughout the land. Yours for economy,

LYMAN C. HOWE.

Written for The Better Way.

THE SPIRIT AND THE RING.

HUDSON TUTTLE.

The following narrative gives certain evidence of the presence and interference of an independent, intelligence and its identification, was related to me by Mrs. John Judge, a daughter of Mrs. Hollis Billings the well-known medium.

On the 4th of November, 1890, she was in her parlor when she recognized the presence of Mr. Judge's father, who had been dead several years, and heard him say, addressing her, "in 1864, some time before my death, I loaned Mr. Beech a ring, which I always intended John to have. If he will go to Mr. Beech at once it will be given to him. I desire him to obey this request and without delay."

This was entirely new to Mrs. Judge as she had never heard the ring mentioned, and when she related to her husband the occurrence, he at first could not recall the matter. He was only fourteen years old at the time, and his father had not spoken to him about it, and he could only dimly remember his father having a ring.

Mr. Beech was manager of the Grand Trunk Railroad, and Mr. Judge called at his city office to find he was ill at his country home. The matter would have dropped but for the persistency of Mrs. Judge, and a letter was written to Mr. Beech inquiring about the ring. To this Mrs. Beech replied that Mr. Beech had the ring and had kept it as a souvenir of his friend, but some days before had taken it from his finger and said he wished he knew where a son of the friend was, as he wished to give it to him.

This agreed almost exactly in time with the communication received by Mrs. Judge. She further said that he desired Mr. Judge to call, as he wished personally to present the ring in memory of his father. It is needless to say that the son obeyed and now wears this precious memento of the affection of a father continued beyond the grave.

"WE MUST HAVE A SCHOOL."

To the Editor of The Better Way.

I was surprised to see in Mr. G. W. Walser's letter, published in your paper some time ago, his statement that in all the wide world there is not, so far as I know, one school where a Spiritualist can send his son or daughter to be educated without taints of something detrimental to spiritual growth."

The Belvidere Seminary, of Belvidere N. J., is entirely unsectarian, a liberal Spiritualistic school and has been patronized by Spiritualists over twenty years, and boycotted by orthodoxy for its liberal principles.

Spiritualists and liberals, so called, do not understand the importance of a liberal education for their children. They send them to orthodox schools, to imbibe orthodox poison, which will influence them in after life until they become wise enough to seek the truth in relation to the future of life; and regret that the great truths and principles of free thought and science were not engrafted in their young minds in youthful days.

I congratulate Mr. Walser in his effort to start a Spiritualistic, Industrial, Co-operative School. Such schools should not depend upon endowments, but be self supporting. Orthodox schools are supported by two false systems, and slowly passing away, for a false religion and a false money basis of interest on endowments. If taking interest is robbing the poor, let Spiritualists discontinue the practice and on the contrary do what is possible to help the poor into better conditions. Let such schools be started everywhere, and the world will be benefitted. Meantime the Belvidere Seminary needs all the spiritual and material aid that friends can give it.

B. FRANKLIN CLARK, M. D., Principal.

As nature's laws are not published in pamphlet form, every one must study them through himself. Man is the book of nature, and in himself only is found the key to unlock the mysteries of the universe—that which lies hidden from the exterior senses. Self-knowledge is universal knowledge—so-called absolute or spiritual truth.

Written for The Better Way.

MATERIALIZATION.

FANNIE K. LAMB.

This is the highest, or most advanced phase of spirit physical manifestation. To say the age is not ripe for it, or the time not yet, would be to admit that all spirit manifestations were before their time. In advance of the age in a degree we admit. If the age were fully receptive to spiritual phenomena, the age would be in advance of itself. Materialization being an order of manifestation so startling to humanity, is no evidence of its being before its time, nor yet of its being false. All phases of spirit manifestation were they ever so simple, were repudiated by the masses in their beginning; all owing to mankind's religious education. Yet degree by degree hath each little phase of manifestation gained growth and strength, making their impress on the human mind, thus doing the work as designed by the divine intelligence. Which is evidence in toto that knowledge must first be given, then the age grow to it and with it. From the advent of Modern Spiritualism to the present time, all manifestations of any phase, have had to work out their purpose, through rebuffs, theological repudiations, scoffs and sneers of Materialism and the general skepticism of the non-ecclesiastical. Yet with all this mighty force brought to bear against it, where does it stand to day? In advance of the age? Yes, in a degree, though the age is coming to it, for it hath swept like a mighty avalanche through or into all conditions of life, carrying with its onward sweep reinforcement by the millions of staunch believers and adherents. Yet each new order of manifestation had to contend with the same opposition, from a want of spiritual comprehension, or a sufficiently quick conception of spiritual possibility, as we have before said, the outgrowth of misconceived truth.

So far from this not being the age for materialization, you have yet to learn, in time it will give the legal stamp to all other manifestations. Yet like all others must have its growth, must progress into a more perfect condition. The present time is an important crisis to the spiritual as well as the material plane of existence. Truth having been for ages enveloped in darkness, is now being unveiled and brought out under the sunlight of love. When it has fully taken hold of the comprehensive spiritual faculties of humanity, which are now at this age being quickened, then will mediums in particular, as well as investigators and believers, set aside their love of the marvelous, rise above the test plane, look into spiritual philosophy, make scientific research and learn the mighty force of soul power. Could the masses have even a slight comprehension of the chemical action of life, they would not be so slow to understand and accept materialization, which is of itself a temporary birth. If mediums would cease to repudiate manifestations that are not of an order to correspond with their own phase, but give their aid in support of all phases. Instead of saying "I do not believe that, 'tis fraud," let them look well into the situation, but go armed with knowledge of the laws underlying all manifestations. You may thereby be enabled to discover that fraudulent manifestations of the so-called, are the outgrowth of conditions emanating from the outer or material circle, and for which the medium is not responsible. Would you follow out this course systematically with knowledge, love and truth to sustain you? Then in truth would the cause advance. Then would come the fruition of all spiritual labor. Mediums would no longer be the scoff of the fool, or target for the skeptic. To resurrect truth from from darkness, to dismantle it of all superstition cannot be without suffering; nor yet have ye seen the fullness thereof. The age of martyrdom hath not passed, though it differeth from the old. Yet for truth's sake must ye suffer. From darkness through suffering must truth be brought to light. To those who repudiate materialization let this thought rest within your mind. There must be a truth underlying fraud, or what is so-called, for what is not cannot be imitated. Materialization affords the widest field for attempted fraudulent speculation of all phases of spirit manifestation, for within its scope is embraced the strongest force, the greatest truth of spirit power; therefore meets with the strongest opposition. Not understanding the possibility of so vast a revelation of spirit resource, no wonder the human mind becomes stagnant with doubt. And with doubt in the mind of Spiritualist and medium with the unbelieving materialist, the mixed element of general skepticism, is it strange that mediums fail to give satisfaction? Know ye not, conditions are furnished from your material standpoint, such as depicted above, and seized hold of and played upon, by undeveloped or evil forces. For ye know the wisdom principle dwelleth also in darkness. And notwithstanding we say to you materialization is the highest order of physical manifestation, yet it is in its infancy. 'Tis merely the seed dropped into the soil, coming, as all things must, out of darkness into the effulgent rays of sunlight. Then again there will be the fulfillment of a purpose. 'Tis now seed time and only through material aid will the harvest be hastened.

If you desire a successful issue in the growth of this order of manifestation, cultivate within yourselves a different element, go into a seance with less self and more of kindly feeling toward the medium through whom the manifestations are given. Be ye honest of purpose, unselfish, bear with ye charity and love of truth, and love for humanity, of which love, charity, is born. That love must embrace all conditions in life, high and low, weak and strong, great and small. It must become universal, covering all grades in the material, then will be gathered under that universal love all grades and conditions in the spiritual. When you can bring this order of love to bear upon mediums, you will not only lift from them the power of evil, but educate and lift from evil conditions the workers of evil on the spirit side of existence. There are some who attend these seances, their spiritual faculties having been quickened to a degree greater than others, fortunately are passive and receptive; all such receive their reward, though they have to submit to being deemed over-credulous and therefore gullible. But this does not alter the fact of the truth by them gained. What we mean, in part, by this phase of manifestation being as yet in its infancy, it is as yet under the control of spirit forces not yet advanced into the highest spiritual spheres. They, under the instruction and guidance of an intelligent chemist, can manifest through conditions into which spirits of higher spheres cannot come. 'Tis true that manifestations from higher spheres will occur, but only when conditions are proper. We on the spiritual side are so desirous of reaching our friends in your plane that any possible condition is embraced to reach you. Conditions being inharmonious with yourselves render our attempts futile, or at best unsatisfactory. All bands of cabinet spirits being under the control and instruction of an intelligent chemist, understanding chemical affinities, knows what spirits or order of spirits can successfully materialize through the aura of their medium. This accounts for the many who are not responsive to the call of their earth friends; the want of proper chemical affiliations. So all spirits cannot manifest through all mediums. In your sphere you are too apt, individually and collectively, to take a standpoint from whence you regulate the manner or order of manifestation, regardless of the want of knowledge controling and regulating the same. The most unscrupulous demands are made of spirits; but know, whatever demand you make, there wi l or may be an effort on the part of some spirit to comply. For some grades and conditions of spirits are as unscrupulous as yourselves and less daunted by failure. If the outer or material circle could fully understand the effect of conditions on the inner or spirit circle, we feel assured conditions would be more closely studied. Why should it be impossible or even seemingly so, for a disembodied spirit to take on a momentary material condition of sufficient force to become visible and tangible to the material contact? When it is a well-known fact to many or most mediums that embodied spirits under certain proper conditions can and do withdraw from their material encasement and pass into space, far into the spiritual spheres, also from place to place of immense distance in your earth plane. There is no law governing one phase of manifestation or phenomena but hath its counterpartal possibility. 'Tis the rule that works vice versa. The organic structure of a materializing medium is an amalgamated chemical compound with wonderful powers of absorption, like a sponge gathering chemical supplies, from all who will respond. For this process is carried out under the law of harmony, "like attracts like," and what is given must affiliate to be effectual. This is a medium's resource for supplies, and again to use the simile, when squeezed give out to spirit forces a vitalizing element, through which they are enabled to enter into a temporary material birth. Some spirits draw more heavily from the medium, thus the medium dematerializes more chemical force. This also accounts for some spirits presenting more the appearance of the medium. They requiring more solid force to present themselves under. This in part accounts for the material and ethereal difference in the appearance of spirits; and thus you may see the danger attending the dematerializing of a more fully materialized spirit at a distance from the medium, having so much more of the vitalizing chemical force from the medium, to restore with full force and quick enough.

Without detriment, they must be in contact with the medium. Spirit materializing and dematerializing at a distance from the medium or outside of the cabinet, gather the vitalizing force mainly from the circle. This force is more etherialization than materialization. Look well into these facts, you will find in them the many so-called exposes. The exposer's ignorance is all they can be accredited with. We say look well into these facts, then will be realized good results; the outcoming of all phases of physical manifestations culminating in the highest degree of materialization, a culmination devoutly to be hoped for. But remember perfect results can only come through perfect conditions. Make such conditions and cavil no longer over your doubts. There is with you great demand for manifestation to be given in the light. Then you say you will believe. Make the condition and it will be so. When it is said this is not the age for materialization, draw the line and say not in the light, and you will be correct. How many of you who make this demand are prepared or even understand the preparation necessary for such an issue. Yes, we say prepared, physically and spiritually prepared, to withstand the high electrical force necessary to produce materialization in the light. Wherever the conditions have been made proper it has proved possible, in accordance with the conditions. You must work out your own condition, the experience of one will not satisfy or prove it to another.

The finite mind seems ever looking for the impossible. The love of the marvelous is so deeply rooted therein that the possible does not satisfy its cravings. Ever looking for miracles which would be of the impossible, for there is nothing supernatural, nothing beyond or outside of natural laws. Again you say "all things are possible with God." Thus as you suppose sweeping away all doubt of the impossible. How many of you can define clearly and comprehensively what, who and where God is? Gods there are many and Lords many. To the finite mind this is seemingly fallacious, for the finite being limited in the possible conception of God only as one Supreme Being in whom is vested all powers possible and impossible, cannot conceive of a principle or its operation. Yet it is only through a principle that the attributes of God can be made manifest. And in a principle only can the attribute of God consist. For the individuality limits the power, inasmuch as it destroys the omnipresence. Thus we say God is omnipotent, omniscient and omnipresent. Permeating all things in degree according to the purpose thereof, for the ultimate result culminating through the perfected organic human structure. So be there Gods many and Lords many, as the God principle dwelleth within and is unfolded by degrees, the Godlike degree being higher than the Lordlike degree. Yet the possibility of the highest attainment is every human being's birthright. Barter it not my friends for a mess of pottage. Gods many and Lords many, for within no one organic structure dwelleth all power. 'Tis the union of force which compelleth the principle or the purpose thereof. Jesus knowing that all things through him were enacted under natural laws, saw not the marvelous, only the sublimity and truth therein. Knowledge robbeth all things of the miraculous, dismantles truth of all mystery and robes her in the beauty of simplicity. We apply the feminine, for in the unfoldment and progress of life's principle the female is the purer, for 'tis the resurrective. Yet is absolute truth perfected only through the union and force of the principle, male and female in all things.

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I was saying I was proud of the Hub and the Spiritual Temple in the Hub; the latter and its movement need no writing up; it is no commercial or money making affair; it wants no unpaid advertising. The temple was built by the generosity of one man and is carried on, not without money and without price, but is free to all, the bulk of the financial burden being borne by one man, Mr. Ayer. He of course hopes for and ought to have some aid from liberal Spiritualists, but as yet it amounts to but little, but it will continue all the same; he wants nothing but what is cheerfully and voluntarily given and everybody is made welcome to all its privileges.

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It is a good place to go on a Sunday. One hears good, rational addresses, sometimes scholarly and often by inspirational speakers; the movement being, as I have said, under the influence of spirits and the speakers are often under their control. There is a pleasant religious magnetism in the place and one feels good for being there. The general tone is religious without any taint of orthodoxy. There is a Sunday-school connected with it and evening meetings on Wednesday, where mediums and Spiritualists of experience do the talking, and where Mr. Ayer, who has had much experience, and others are ready to answer any questions that seekers after this truth are inclined to ask.

One of the particular and useful features of this movement is the giving to the public free seances, where a large audience can witness the various phases of the sensuous or physical phenomena. It is growing to be quite common for veteran Spiritualist and platform speakers to disparage phenomena as if they were trifles and those who are interested in them were wonder seekers. Such people seem to forget that it is phenomena that make Spiritualists and nobody is converted, though they may be instructed and entertained by arguments. They forget also that the hundreds of scientific scholars, Profs. Hare, Wallace, Crooks, Zoelner and others were and are interested in phenomena and not in spiritual preachers. I never could get our friend, Epes Sargent, to go and hear any of the platform lights, but he was ever ready to go to a circle or to have a circle for physical manifestations. None of these scholarly people care anything for preaching, but are always interested in the phenomena. What does M. J. Savage care about spiritual preaching? His eyes have been open to the phenomena these dozen years, and if he is all but a Spiritualist it is due to the phenomena he has witnessed.

So, as I have said, seances are a feature in this temple movement. There have been gatherings in its hall to see and hear raps and tipping tables; to witness independent slate writing and other phases of the phenomena, but mostly the important one of materialization. A great many Spiritualists do not believe in this phase, consider it always a fraud. We all know there have been frauds and the conditions of the phase are favorable to frauds. Mr. Ayer knows materialization of spirit forms a fact and it seems to be his wish to convince people that it is a fact and I think he has been eminently successful, not so much in the identification of the forms as he has in the fact of there being spiritual manifestations, and that, after all, is the important thing.

That they are the special spirits they claim to be I have no doubt, and they are often recognized by the friends to whom they come, or the few who are favored of the many who are present, for in so large a gathering—from 200 to 800 persons twenty or thirty spirits will not go a great ways among so large a number. Then, also, in these large gatherings it is necessary to have the room darker than usual, but not so dark but every form that appears can be seen, if not distinguished, except their height, sex or outline. But the fact that Mr. Ayer is the manager and everybody knows he is not a knave, as he says he would be if he were in collusion with the medium. Every one can see before the lights are lowered that there is no opening in the recess where the cabinet stands and no entrance to the cabinet but by the platform and in sight of all the audience. The cabinet is also spread open for all to see that it is empty, and when the medium retires into it they know that she is alone there and any form that appers they know is a spirit or the medium. The instant appearance of a white robed spirit on the instant the medium retires within settles it to be a spirit, and in the forms that appear there are variations in size quite perceptible, sometimes of ten or twelve inches. Mrs. Stafford was the medium on Monday, Dec. 1st. There were some interesting incidents worth relating, but this article is getting pretty long, so I will stop with this short notice of her appearance. The good that these seances do is the evidence of the fact leading new investigators to attend smaller circles, or have private circles where they have a better chance of seeing and interviewing their own special spirit friends.

LETTER FROM LYMAN C. HOWE.

To the Editor of The Better Way.

Meadville Spiritualists still live and grow. I flung in the last two Sundays of April at Psychological Hall, and had a pleasant reunion with the tried and true who are reaching for light. Messrs. Barrett and McCoy are pushing the work on the Book of Cassadaga which will probably be out in June. The Cassadagan is spreading the light and bears the stamp of superior mentality and liberal conservatism. From Meadville I made my way to St. Louis via Cincinnati. Preferring not to rush—especially when it is cheapest—I slept at the Palace Hotel, Cincinnati, instead of a sleeping car and took the day train Saturday noon for this city. Walking up Sixth street Friday evening, after reconnoitering for an hour, I stumbled on to Plum street and was reminded that THE BETTER WAY issues from Plum and McFarland streets. I thought it might be my only opportunity to come within the physical sphere of this center of spiritual gravity, so I inquired of people who looked as if they ought to know where McFarland Street is. They could not tell. Never heard of such a street! Yet they were apparently citizens and doing business in Cincinnati on Plum not four blocks from McFarland street. Of course they had never heard of THE BETTER WAY. And probably had never walked much in the better way of life—although looking respectable. They doubtless were looking for another route to the kingdom. I went about ten steps further and inquired of a colored man and he readily told me where Plum and McFarland streets cross. I walked down there and gazed upon the sign at the upper landing and concluded that I had been near enough to the fountain head to make my calling and election sure, and then sought my room to rest and dream of the light that "shineth in darkness and the darkness comprehended it not."

To save a half dollar for transportation of baggage, I decided to go on the C. H. & D. instead of the O. & M. from Cincinnati to St. Louis. I mention this to help others as ignorant as I was to economize. I was told that I could take a through car and arrive only an hour or two later than by the O. & M. So I saved half a dollar, but it cost me an extra dollar to do it. As "a penny saved is worth two earned," I wondered if that proverb would not apply to dollars. According to the best mathematics I could remember it appeared to me it would. And if to pennies and dollars why not also apply it to half dollars? I thought I would try it. For, with all our proverbs and theories we are sometimes brought face to face with a broken link in the chain of reasoning by an obstinate and impudent fact. Facts are often troublesome intruders when a fine theory gets in their way. They will not turn out to accommodate any hypothesis or time-honored proverb nor agree to any compromise for the sake of peace. Well, one of these unwelcome intruders struck my economic theorism and knocked my mathematics all into agnostic pie. I got my ticket all right, Cincinnati to St. Louis via the C. H. & D. R. R., $10 but no dinner thrown in. Taking the car as directed by the officials, that I need not get an extra ride to Chicago, I congratulated myself on the fifty cents I was saving which must be as good as a dollar earned. At that rate I better keep travelling. It might be more profitable than preaching the gospel to dull ears and doubting earrings and finding a hornet's nest in my hair when some crank smells Bundyism in my breath. But while I was thus enjoying my triumph of genius and rapidly getting rich at the expense of baggage hackman, the grinning Diakka wearing commercial uniform and looking as if he owned me and was running this world for pastime, put in a demand for an extra dollar for the aristocratic privilege of riding in a through car by daylight and having close and free access to the smoking room. Of all things that I try to avoid in travel a Smoker's Paradise, foul with filth and poison, has the first place of honors. But there was water and towels and a place to wash all for the extra dollar. But all who avail themselves of that aqueous luxury must do it in the smoking room where the air is thick with stifling fumes and everything saturated with double-distilled nastiness. But I saved fifty cents and it cost me a dollar to save it, and twenty five cents complimentary for the genteel bows and artistic suavity of the sable attendant supposed to be in the employ of the railroad company. As experiences teach different lessons to different people, my system of getting rich may not be copied by all. If anyone doubts the advantage of saving fifty cents at a cost of $1 and two hours extra time on the road they will, after reading this lesson, take the Ohio and Mississippi line from Cincinnati to St. Louis, as I shall if ever I repeat the journey. Here, in St. Louis, I find an interesting society and an appreciative intelligence and a clean, pleasant hall, good music, earnest souls and spiritual life. If every city had such a man as Joseph Brown to lead and guide the work, Spiritualism would feel a new impulse and rise and rule and inspire confidence and respect throughout the land.

Yours for economy,

LYMAN C. HOWE.

Written for The Better Way.

THE SPIRIT AND THE RING.

HUDSON TUTTLE.

The following narrative gives certain evidence of the presence and interference of an independent, intelligence and its identification, was related to me by Mrs. John Judge, a daughter of Mrs. Hollis Billings the well-known medium.

On the 4th of November, 1890, she was in her parlor when she recognized the presence of Mr. Judge's father, who had been dead several years, and heard him say, addressing her, "in 1864, some time before my death, I loaned Mr. Beech a ring, which I always intended John to have. If he will go to Mr. Beech at once it will be given to him. I desire him to obey this request and without delay."

This was entirely new to Mrs. Judge as she had never heard the ring mentioned, and when she related to her husband the occurrence, he at first could not recall the matter. He was only fourteen years old at the time, and his father had not spoken to him about it, and he could only dimly remember his father having a ring.

Mr. Beech was manager of the Grand Trunk Railroad, and Mr. Judge called at his city office to find he was ill at his country home. The matter would have dropped but for the persistency of Mrs. Judge, and a letter was written to Mr. Beech inquiring about the ring. To this Mrs. Beech replied that Mr. Beech had the ring and had kept it as a souvenir of his friend, but some days before he had taken it from his finger and said he wished he knew where a son of that friend was, as he wished to give it to him.

This agreed almost exactly in time with the communication received by Mrs. Judge. She further said that he desired Mr. Judge to call, as he wished personally to present the ring in memory of his father. It is needless to say that the son obeyed and now wears the precious memento of the affection of a father continued beyond the grave.

"WE MUST HAVE A SCHOOL."

To the Editor of The Better Way.

I was surprised to see in Mr. G. Walser's letter, published in your paper some time ago, his statement that "in all the wide world there is not, so far as I know, one school where a Spiritualist can send his son or daughter to be educated without taints of something detrimental to spiritual growth."

The Belvidere Seminary, of Belvidere, N. J., is entirely unsectarian, a liberal Spiritualistic school and has been patronized by Spiritualists over twenty years, and boycotted by orthodoxy for its liberal principles.

Spiritualists and liberals, so called, do not understand the importance of a liberal education for their children. They send them to orthodox schools, to imbibe orthodox poison, which will influence them in after life until they become wise enough to seek the truth in relation to the future of life; and regret that the great truths and principles of free thought and science were not engrafted in their young minds in youthful days.

I congratulate Mr. Walser in his effort to start a Spiritualistic, Industrial, Co-operative School. Such schools should not depend upon endowments, but be self supporting. Orthodox schools supported by two false systems, are slowly passing away, for a false religion and a false money basis of interest, endowments. If taking interest is robbing the poor, let Spiritualists discontinue the practice and on the contrary do what is possible to help the poor to better conditions. Let such schools be started everywhere, and the world will be benefitted. Meantime the Belvidere Seminary needs all the spiritual and material aid that friends can give it.

B. FRANKLIN CLARK, M. D., Principal.

As nature's laws are not published in pamphlet form, every one must learn them through himself. Man is the epitome of nature, and in himself only is found the key to unlock the mysteries of the universe—that which lies hidden from the exterior senses. Self-knowledge is universal knowledge so-called, whether material or spiritual truth.

THE ROSS TEST SEANCES.

To the Editor of The Better Way.

The futility of attempting to convince minds of different calibre by the same processes of demonstration has over and over again been proven. One person, by his own interior sense of spiritual vitality, is convinced beyond all possible doubt of immortality. Another, "even though one should rise from the dead," will not believe. The test seance of April 14, left the minds of the persons present in pretty much the same attitude towards materialization as they were previously.

These believers did not need that seance to convince them of the fact of spiritual rehabilitation. All it could possibly do for them, was to substantiate Mrs. Ross's honesty. Those who were doubtful as to this particular phase of phenomena remained doubtful.

On Saturday April 18th, at noon Mr. Edson, president of the First Spiritualist Society, and a committee of three carpenters and builders made the examination. The carpet was taken up, and the floors which have been laid about twenty years, found to be in their primitive condition. The 7 inch base-board was found to have been untampered with, and the walls were solid, and the paper upon them intact. I enclose herewith the certificate given by this committee and also one signed by the President and Vice President of the Society, and by eight of the committee of investigation. It should be remembered that the seance was not held for the purpose of fully identifying any spirit or spirits who might appear on the occasion, but simply to prove that neither Mrs. Ross nor any confederates produced the manifestations. This was clearly proven. Mrs. Ross, by her cordial submission to a very crucial form of test has nobly vindicated herself. On Sunday night last Mrs. Ross held a materializing seance at the house of Dr. Wheat, one of the many persons converted to our faith through her mediumship. The circle was composed of the doctor's own family and ten persons invited by them. The bay window lined with dark stuff and curtained by a portier served as cabinet. Mrs Ross attired in a close fitting walking dress, entered the cabinet a little after 8 o'clock. Almost immediately little Patience Adams, or "Patie" as she calls herself, appeared and announced that she was coming bye and bye to fulfill a promise made to the doctor the evening before, which promise was that she would come out of the cabinet and sit in a little child's chair provided for the purpose. Thus, latter on, she did. As she seated herself she laughed merrily and said she could rock if it was not a rocking chair, and then tilted back and forth, and sang a bed song. Her voice was clear and sweet and infantile. She was quite visible to those who sat near, a little child of apparently five or six years, clad in white. She remained out a little longer than the force held and so disappeared in front of the cabinet, the chair falling over as she dematerialized. Quite a number of materializations presented themselves, differing from each other in individuality and all of them recognized by one or other of the circle. A beautiful sprite of a girl came out, promenaded down the room and back to the cabinet two or three times. Dr. Wheat's grandmother came out taking his arm walked around the circle talking to and shaking hands with almost every person present.

It must be acknowledged by any unpredjudiced witness of these seances that Mrs. Ross is really a medium for a very high order of materialzation. W.

TO WHOM IT MAY CONCERN.

This is to certify, that we the undersigned Spiritualists, were present at, and join in the following statement, in regard to the one special test seance given by Mrs. H. V. Ross, at her seance room on Monday evening, April 13th 1891, at the request of a committee representing the local Society. We agree that the test conditions were absolute, and were all that the committee desired. The medium besides being locked securely in the wire cage was placed in a large sack, gathered with strings at the top snugly about the mediums throat: the ends of the strings passed through the wire meshes of the cage, and securely sealed on the outside to a corner post. The doors of both parlors and the shutters and windows of the seance room were securely sealed. The washboards, carpets and walls examined, two of the committee with lamp in hand examined the floor of the seance room from the kitchen below. The carpenter who made the wire cage was present and stated to the committee that it had not been tampered with, thus disproving the statements set afloat in regard to it. During the seance twelve or more forms appeared, both male and female, of varying size and height, more females than males. Two female forms at one time, quite plain, rendered perhaps more distinctly visible by the luminosity of their garments, for the light from the heavily shaded lamp was not good. A number of the forms spoke in loud whispers, and one with a deep strong peculiar voice.

Several were recognized and touched by the friends, some called to the curtain, others were not. At the close of the seance the gas was relighted, the committee found all the seals in perfect order, the test conditions undisturbed and everything all right, except the finding on the carpet near the door of the seance room, by one of the members of the committee, of what was called a false mustache, not such as are sold at the costumers, but one that could be made in a few minutes by any unskilled person, as this one evidently was out of a bit of coarse fringe, a few inches of cotton string, a thin splinter of wood and a dab of mucilage. We are unable to prove how it came there. We do know that Mrs. Ross did not put it there. We do believe that it had nothing whatever to do with the appearance of the forms above mentioned. We do believe that all of these manifestations were true and genuine. We do believe that no hidden apertures that could be used by alleged confederates to enter the seance room exist or escaped the search of the committee; and in this connection, we invite attention to the accompanying report of three well known mechanics and builders of this city. Respectfully submitted and signed by M. C. Edson, Pres. 1st Natl. S. S., Theodore J. Mayer, Vice Pres. 1st Natl. S. S.; Henry M. Higbee; Henry Steinberg; Charles C. Sailor; M S. Julihn, M. D.; Flora B. Cabell; Capt. S. G. Cabell; Hannah W. S. Wolff; Deborah S. Sailor.

This is to certify that the undersigned mechanics and builders, have carefully examined the floor, washboards, doors, walls and ceilings of the rear parlor of house No. 507 12th St. N. W. Washington D. C., used by Mrs. H. V. Ross as a seance room, for the purpose of discovering the possible existence of trap-doors, secret spring panels, or any hidden apertures that might prove as the means of ingress or egress (other than the doors and windows) for alleged confederates, or of any person after thorough and diligent search, we unanimously agree that none such are found, or do exist. Nor do we find any evidence of the recent existence of any such hidden or secret apertures. J. W. Swainson; Wm. H. Robinson; Wm. A. Ward. Signed in duplicate at Washington, D. C., April 18th 1891. Witness to Signatures, M. C Edson, President First National Spiritualist Society, Washington, D. C., April 21st 1891.

SPIRITS PHOTOGRAPHED.

Below we present the statements of Messrs. Buddington and Nixon in regard to a photograph which many of our citizens have seen purporting to be the likeness of a spirit form. It is not conclusive evidence that spirits come to this world and permit themselves to be photographed—except to those who saw every detail of the performance and know positively that no jugglery or deception was used in making the photo graph. As only Mr. B. and N. witnessed it—to them only is it of scientific value. However, it makes interesting reading and we give our readers the benefit of their investigation and statements.

On the 7th day of April, 1891, about the hour of 3 o'clock p. m. I went to the photo gallery of Mr. T. C. Buddington in Spring Hill, Kan., obtained from him a Cramer sensitized photo plate which I saw him take promiscuously from a box of plates in his dark room with only the ruby light of course. Mr. Buddington placed a private mark on said plate, put the plate under cover and gave it to me. I took the said plate immediately to the photo gallery of Mr. W. W. Aber some three squares distance had him go with me into the seance room and focus his camera properly on me as a target, leaving the camera thus stationed I had Mr. Aber go with me into his ruby light room. He there took his plate holder showed me that it was empty, and plainly in the ruby light I placed that plate in the plate holder, shut up the holder with the slide. took the holder to the camera in the seance room put it in proper position in the camera.

Mr. Aber wound the music box and set it going while I closed the shutters of the doors and window making the room in total darkness, then uncapping the lense, made the whole exposure in total darkness, some less than one minute Then at a signal which we understood to be from some spirit, capped the lens, shut down the slide, then opened doors and window shutters, took the holder back into the developing room, took the plate from the holder, put the plate under cover, took it back to Mr. Buddington, the same plate all the while before mentioned that I had obtained from Mr. Buddington as before stated; he and I went into his developing room and he in his ruby light developed the plate and as the process went on we beheld a beautiful female figure clad in fine art statuary unfolded upon the plate in wonderful fine art finish. J. H. NIXON.

PROF. BUDDINGTON'S STATEMENT.

The plate upon which this picture appeared is one of Cramer's No. 40 such as is used in portrait or landscape photography. I furnished it to Mr. J. H. Nixon, at his request having previously marked it with a private mark for identification. It had never been manipulated by anyone since it was purchased of Mullett Bros. in Kansas City.

Upon its return by Mr. Nixon. I immediately developed in his presence and the resulting figure came out in dense shadows as though the plate had been exposed to a marble image in a brilliant white light. In fact the plate showed a peculiar appearance that differed extremely from photos that are exposed in ordinary light confirming Mr. Nixon's statement that it was exposed in darkness.

As near as can be ascertained it is a good copy of one of the statues formerly on the Acropolis'at Athens, Greece, called the Wingless Victory. It seems to signify that through photography the ancient sculptures can be reproduced again and as a work of art it is unique. Whatever may be its source it is unquestionable that no process outside of ordinary photography was used in its production save the exposure of the plate in darkness. The world of science will hail it as a triumph in photographic possibilities and that the subtle forces of light and darkness are as amenable to the proper utilization by man in this field as in grosser forms of matter. In other words nothing ever dies in spirit whether it vanishes from our sight in form or not. Even the art of Phidias is not lost although ruin swept the work of his hand and brain from our vision centuries ago.

Personally I might say that as an expert photographer I know the different methods whereby counterfeits are produced but in this case the conditions were such as to preclude them upon my part and the world is welcome to the knowledge or the fact that science is master in the world of spirit as in the world of mortals. Photography does not belie itself. I should also say that many photographers know about this phenomena and that Mr. Aber is not the only one whose evidence bears upon the subject as experiments by Prof's Crookes and Wallace in England and Flammarion in France substantially verified the same phenomena as true and amenable to scientific manipulation.

T. C. BUDDINGTON.

Photographic expert.—Spring Hill (Ks.) New Era.

CONVERTED THROUGH HIMSELF

To the Editor of The Better Way.

The latest development in Spiritualistic circles in Brooklyn, N. Y., is too good to keep quiet. Mr. W. S. Davis has been an investigator of psychic phenomena for a long time, and he has also been a very good medium. After considerable deliberation he concluded that raps and table-tipping were entirely due to animal magnetism and that the intelligence directing this power was a human mind in the circle. He furthermore concluded that the spirit touches and other manifestations were the work of tricksters. He even went so far as to acuse some of the persons in the circle of performing the tricks.

He then concluded to discontinue his investigations, but before doing so, he issued his widely published challenge which you no doubt know all about.

One evening while a number of his personal friends were at his house, he asked them to sit around a table so that they could witness the "magic of magnetism" as he termed it. His necktie was disarranged, the table was upset, raps were heard all over the room, and many notes in the piano which was five feet from the nearest person in the room, were struck. Since then Mr. Davis has given five seances, and the ladies and gentlemen who have been fortunate enough to attend, all speak in the highest praise of the manifestations. Two Saturday evenings ago, Mr. Louis Shirk made a lengthy statement concerning the remarkable powers of this medium before a large audience of the Progressive Spiritualists at Everitt Hall, corner of Willoughby and Bridge Streets, and it is probable that Mr. Davis himself will address that body before long.

I am intimately acquainted with a lady who has attended all of these seances and she endorses all that has been said by Mr. Shirk and the others who have attended. The conversion of an aggressive skeptic like Mr. Davis is an event in Modern Spiritualism that ought to go in record. Fraternally, W. F. GREEN.

HOW TO SEE THE SOUL.

A French scientist had invented an optical instrument whereby spirits, or ghosts, or astral bodies can be plainly seen. This experiment, according to the savant writing in a French publication, was very difficult. Recollecting that it had been asserted that it was possible to see the astral body (*le corps fluidique*) leave the body at the moment of death, he says he was not willing to remain longer in ignorance; he therefore arranged the apparatus, and when he had succeeded in getting the most perfect adjustment as to light and magnifying power, he was called to the bedside of a dying person. He had been expecting the summons, and he remained beside the dying man until the approach of death became manifest.

"A sudden trembling, shaking the whole body, announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousands of times, and for a moment their violent movement produced a cloud in front of the glass. Then a delicate column of violet vapor, condensed into a flocculent mass, was clearly seen above and around the body. Particles appeared to pursue one another as if obedient to some kind of central attraction. The cloud condensed more and more, and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal.

"At this time there was around us a feeling of terrible stillness—a calm that was almost agonizing. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of the man, but much finer and calmer. The eyes were closed and the Astral Shape seemed to be asleep. By a double impulse we, both of us, experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke. A slight tremble passed over this beautiful perfectly modeled form; a violet flame shone where the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the right hand with a gesture of adieu, then vanished, condensing into a small sphere which disappeared in the dawn of the everlasting to-morrow."

Written for The Better Way.

ORGANIZATION.

F. W. WRIGHT.

If there could be a permanent organization of true Spiritualists, it would be the corner stone of a magnificent monument by and through which we could spread the truth of this beautiful philosophy as it has never been spread before, this is what we need friends, as I see it, and it is my hope that steps may be taken at once with such a purpose in view.

This work should be done in such a manner as to cover the whole United States and to place the reception or giving of spiritual truths beyond a money value. This organization should have in charge all spiritual societies throughout the land thereby equalizing the strength throughout its jurisdictions. This is not a subject to be toyed with, it is a live issue and would give a new impetus to the weak societies and individuals alike. Do not think it cannot be done friends, for I verily believe it can and should, the spirit world are banded and why should not we meet then in a like effort. In unity there is strength, and if our people would give this subject proper thought, I fail to see why something cannot be done at once to make the power of truth felt more than heretofore. ns secretary of our local society, I know of our struggles and I believe there are many more who are struggling against adverse conditions. I wish I could express to every true brother and sister that which my soul contains on this subject, but which I have not the power to express. Had I the ability of some of your writers I would furnish you a column each week on this subject until an organization was effected which would meet the demands. It is the claim of some that we number fourteen millions, others eleven, but if it number ten millions and one half are true Spiritualists, just see what a power we would be if organized and equipped for work. There is money enough used in the cause, but it seems to me it might be more wisely used so as to do much more good. I would be pleased to hear through your columns from others who so ably represent the cause. We should organize and have officers of the organization to devote their whole time and attention to the arranging of spiritual work and development.

Unsolicited Letter.

Dr. J. S. Loucks, of Shirley, Mass.: With much gratitude I write to tell you our boy Edward is still improving: those terrible fits he used to have are gone. We would not know now that anything ever ailed him, there having been such a wonderful change since last spring. Then his father would have to take the team from the plow and come to the house and hold and care for him two hours at a time, but now he is plowing himself every day when the weather is dry. Your charges are very reasonable. We send many thanks to Dr. Loucks and the angel band.

M. A. COFIELD.

Sugar Creek, Decatur Co., Tenn., April 30, 1890

See ad. in another column.

Help the Helpless.

To the Editor of The Better Way.

"God tempereth the wind to the shorn lamb." Which to me means that if a man falls into the pitfalls of error left open by those gone on before, even though they be of the deepest and darkest, that we should not blame but temper our minds, by remembering that he is not guilty to us for any act, that he is only guilty to the one he has offended, or hurt; and that we should turn our love, truth, friendship and help toward harmonizing the discordant element between two in disagreements.

There are no souls so dead to care,
That friendship cannot enter there,
If proffered for sincere relief,
It will remove them from their grief.

A STUDENT OF NATURE.

It is certain that either wise bearing or ignorant carriage is caught as men take diseases of another; therefore let them take heed of their company.

By All Odds

The most generally useful medicine is Ayer's Pills. As a remedy for the various diseases of the **stomach, liver, and bowels**, these Pills have no equal. Their sugar-coating causes them not only to be easy and pleasant to take, but preserves their medicinal integrity in all climates and for any reasonable length of time. The best **family** medicine, Ayer's Pills are, also, unsurpassed for the use of **travelers, soldiers, sailors, campers, and pioneers**. In some of the most critical cases, when all other remedies have failed,

Ayer's Pills

prove effective.

"In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 56th Regt. Mass. Vol. Infantry.

"Ayer's Pills are

The Best

I have ever used for headaches, and they act like a charm in relieving any disagreeable sensation in the stomach after eating."—Mrs. M. J. Ferguson, Pullens, Va.

"I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure."—George W. Mooney, Walla Walla, W. T.

Ayer's Pills,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

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Southwest Cor. Plum and McFarland Sts.,
CINCINNATI, OHIO.
M. G. YOUMANS, President,
J. H. WRIGHT, Treasurer,
C. C. STOWELL, SECRETARY.

CINCINNATI - - - - - MAY 16, 1891

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THE SOUL: ITS POSSIBILITIES.

Being one of a Series of Inspirational Lessons Delivered by J. J. Morse to a Class of Students In Psycho-Physiological Science in San Francisco, Cal., and Now Presented for the First Time.

The possibilities of the human soul may be divided into two characters—the potential and the actual. The actual possibilities are those which are in constant exercise, representing the actual growth and power we daily manifest, and are the externalizations of previous potentialities. The potential possibilities of our souls are those possibilities that arise from the essential natures of the principles that make up our souls, which have not yet become, or are only becoming, actualities. A very erroneous statement is frequently made to the effect that all things are possible to the soul. If by this statement is meant that all things that the soul can conceive of are possible to it, then the proposition may be admitted; but if it is intended to be inferred that everything is possible to the soul, the proposition must be disputed, for that would make the individual soul coequal with its infinite source, a proposition which only needs to be stated to be at once rejected. That our possibilities will constantly increase is correct, and, therefore, the time will come when, by comparison with what we are now, we shall be infinite in character and power. But there is no royal road to the attainment of this excellence; every inch of the way will have to be steadily and earnestly plodded along, our growth is the measure of our effort, and our active possibilities are the proof of both.

We will treat the possibilities of the human soul from two points of view—its possibilities here and hereafter.

Let us look at our possibilities upon our present plane of being. The first possibility is that of diffusion, not of itself, but of its influence and power. This diffusion refers to the environment surrounding it, or, as previously expressed in former lessons, the diffusion of consciousness throughout the organization. This diffusion is accomplished through the agency of the subjective and objective brains, and with the agency of the physical nervous system, the forces utilized being the psychical, mental and nervous. This fact of the diffusion of our consciousness throughout the entire body is such a common experience as to excite scarcely a passing comment, yet it is a most wonderful fact, for by it "I," myself, come into intelligent relationship to every department of my body, and through the forces proceeding from my body am able to evolve an atmosphere that is charged with the soul power of myself. But it must not be inferred by the above stated fact that my soul can diffuse itself *per se*; all that is involved is a diffusion of the forces proceeding from it. The more perfect the circulation of this force, the more perfect will be our freedom from physiological pain, instinctive obliquities and mental inefficiency, though, as already said, this diffusion depends for its perfection upon the due health of the physiology. In the statement of this fact we have a representation that gives us some idea of the diffusion of the Infinite through the realms of being, our own external natures being the correlative of the terrestial universe, and the disturbances and inharmonies in our natures being the counterparts of the disturbances and inharmonies in the terrestrial universe. By this conscious diffusion we shall ultimately arrive at the ability to be as well acquainted personally and volitionally with the interior of our bodies, and their subjective relationships, as we are now of their external characters and surroundings. And when this time comes each individual being diffused consciously through his own empire, will need neither priest to instruct him, or doctor to cure him.

The next possibility expressed by us here is that of projection, which, in its character, sustains a dual faction, since the projection may be altogether upon the plane of terrestrial life, or altogether upon the plane of spirit life. The understanding that shoud be attached to this word projection, is of course, that of sending forth. But here, again, a caution is necessary that you may not imagine that it is the soul itself that goes forth; the soul simply projects its power through the related and appropriate agencies which are capable of being extended, virtually indefinitely, beyond the radius of the individual personality. Here is a faculty which to a large extent by its exercise annuls time and distance, bringing the remote into relationship with the immediate, so far as distance is concerned, breaking down the barriers of concealment, even enabling us to penetrate the rock-ribbed earth herself, or invade the walls of our bodily existence. The means whereby this projection is accomplished are the will, the psychic, mental and nervous forces, and if the process was observed it would appear something of this nature: First, the individual assumes a state of complete passiveness, the attention being withdrawn from all outward things and concentrated within, so that all the powers of mind and consciousness are brought to a focus, and that focus embodying the specific thought that is involved in the contemplated action. Then there comes an illumination of the cerebral structure, indicating an internal activity upon the part of the will, and a diffusion, or descent, of a more than the usual amount of soul force. Then the individual gently, gently, but determinedly, and with increasing persistence, directs the mind of the place, object or person it is desired to come into contact with, and, little by little there is seen to stream from out of the front portion of the brain a thin ray of light, wavering for a moment like a tiny cloud of smoke and then extending on and on until either the destination is reached, or the effort is abandoned. In the latter case, the ray is dissipated and so much of force is expended. In the former case the ray of light attaches itself to, and permeates more or less completely the thing sought for, and along this line of sympathetic connection the consciousness projects itself, and is capable of being informed concerning it. This is the philosophy of a large amount of clairvoyance, and the perfectness with which description is detailed by the observers depends upon their latent possibilities, organic quality and expressional facilities. This also explains, as you will see presently, many of the apparitional appearances of dying, or absent friends, since this tiny ray of force attaches itself to the consciousness of a particular person and instantly flashes subjective picture into the mental camera obscura, and, not knowing the difference, he very frequently confounds the subjective with the objective. By the attachment previously noted the observer is enabled to see and know the character and contents of close receptacles, as well as that of animate bodies. Not only is this projective power possible upon the plane of current event, but it is also possible in relation to the past and the future; the history of the one and the possibility of the other, naturally considered, being within the actualities and potentialities of nature. Hence, this projection becomes prophetical, observational and exhumative; thus, again, indicating possibilities connected with our attributes in this life that may well excite our awe and admiration.

Another of the possibilities associated with us in this life is that the attraction whereby we are enabled to draw others to us, to assimilate the soul life of all our experiences, and to associate with us certain grades of immortal people. This possibility of attraction is the basis of all association, and its varieties of expression are known to us under the terms filial, parental, conjugal, fraternal, national and so on. In the great leaders of the world this attraction is most markedly expressed, while its development may be noted in leaders who attract their followers, teachers who draw around them scholars, individuals who become domestic centers, and all those who form deep and abiding friendships. The converse of the proposition that the attractive powers of our soul draws others to us, is also true, and that we can be attracted by others must be borne in mind, for we do not find in any case that any particular individual enjoys a monopoly of any attribute. It must also be borne in mind that this attribute of attraction enables the soul to attach to it all that will assist its growth, and therefore is a very important attribute indeed.

One other possibility upon this plane of being need only be considered, that of repulsion, which when normally operating is simply the expression of that power of the soul which causes us instinctively to turn away from and reject that which is either useless or injurious to us in any department. As this matter is so self-evident no further illustration is necessary, the statement of the fact is considered sufficient.

The basic, or central attribute of the soul, is, of course, consciousness, and the preceding possibility are but differentiations of that potential consciousness into actual conscious operation. The soul as such can never be in two places at once; it may project images of itself over psychic lines, similar to that already dealt with, to different points, and so may manifest itself in different localities, but as a distinct entity it must, of course, always be in one place at one time, ubiquity being impossible to an entity *per se*.

The possibilities that relate us to the spirit side of life are the same as those already dealt with, but their expressions are dependent upon the functions of the spirit body, and the direction of the volition towards the plane of life that the spirit body belongs to, and when the individual is sufficiently trained to direct the subjective functions to the required channels and relate the experiences then obtained to the outer brain, he is enabled to retain a record of his subjective perigrinations. Thus it is possible for us to discern a spiritual truth, see spiritual beings, cognize spiritual things, and comprehend spiritual conditions through the attributes of our souls, already dealt with, thereby disclosing the existence within our natures of a range of possibilities, that apparently transcend our mortal possessions, whereas the truth is that those mortal possessions are in reality the dim prophecies of the operations just detailed. It will thus be seen that here, in this life, we actually possess in operation the possibilities that we shall continue to exercise hereafter though of course these are not the only ones, for there are potentialities, which, when actualized, will undoubtedly add further and more marvelous possibilities to our being.

One point that cannot be too sufficiently impressed upon all concerned is that death makes no sort of change at all immediately in the character, possibilities or attributes of the soul; that immediately upon the departed recovering themselves in the spirit world, so far as their souls are concerned, they have lost nothing and gained nothing. Hence, no matter what the degree of soul development be in this world, no immediate advantage accrues to the individual by death. All the alleged training in occult science with its mystic circles, incantations, magical numbers, invocations and evocations, initiations and the like, are but learning how to use purely mechanical parts of our executive powers, and do not in the most of cases, if in any, either lead to, or imply, any growth of soul; indeed, generally speaking, these theatrical performances are but the cheap art of pretentious charlatanry, and all the results said to depend upon such things can just as readily be obtained without their aid. Hence, any one who wasted any time, strength and money over such matters, under the supposition that he is developing the attributes of the soul and will thereby attain to a higher grade of life in the spirit world, will inevitably find the desired end unattained in that life, while disappointment and probably disgust will be his reward on earth.

When we have passed into the spirit life it is true we shall manifest more clearly the possibilities already dealt with, and I am impressed that others will speedily begin to manifest themselves, but the source from whence I derive my impressions promises to make that matter more clear to you themselves when they speak to you in the advanced class, than they could by entrusting the translation of the fact to the inspiration they place upon me. They also promise to open out the subject in several recondite departments and treat you to meta-psychical philosophy that will develop sundry very important principles. From my knowledge of their character and ability, extending into nineteen years, I am very certain that a rich treat and spiritual feast will be in store for you.

The exercise of our possibilities in the spirit life will be more distinct, definite and vigorous than in this life, because then we shall be dependent upon the more refined machinery of the spirit body, and the forces of being in that spirit life having a more refined character still, the personal and general conditions will be so much more conducive to ease and efficiency of expression. One possibility of our spirit life may, however, here be noted; that which Swedenborg describes under the term Vastation, or in other words, the ability to throw off the effete, dead and useless material from our minds, which can be done more readily there than here, because the husks, so to speak, have already been left behind in the material brain we have parted with. This matter of vastation must not be confounded with what is usually spoken of as repentance, which is a very different thing, and certainly in its earlier stages not a very admirable thing, since it is generally stimulated primarily by a fear of consequences, though of course we ought to be thankful for small mercies.

As the opportunities for correcting many opinions, we entertained can alone be found in the spirit world, the vastationary process adverted to will necessarily be more effectually accomplished there than here, and the attribute of the soul in this direction will therefore increase in power quite rapidly after our entrance thereto, but its function will, I am advised, be extended into other departments further on. Therefore, the matter will not be further discussed in this connection.

The human body may be considered in a sense as the attribute of the soul upon the mortal plane; therefore the spirit body must be accepted as the attribute of the soul upon the plane of spirit life, and all that the soul can do with the mortal body, even to the widest stretch of the imagination, will be possible for it to do with the spirit body; therefore, in the spirit life we shall be able to utilize all the possibilities, potentialities and experience of mortality, which will become the foundations of our rational life there, as the accumulated cosmical experiences of our mortal bodies laid the foundations of our rational life here. Thus stage by stage we ascend, the accumulations of one stage becoming the foundations of the stage beyond it, and so on indefinitely. Our associations in the spirit life, as a result of the operation of the possibilities of attraction, which will then be unimpeded by the body of matter in which we now live, will be purer, sweeter and more rational and lasting than in this world. Consequently, by the unfoldment of our possibilities, and the increase of their powers, we shall be lifted beyond the harrowing, heart-breaking, and one might almost say, soul-slaughtering discords of our present plane of being. No wonder we have an instinctive hankering after "the land beyond the river," and plaintively sing, "Oh what must it be to be there!" for "over there" we shall all surely find rest, peace and happiness, as a result of growth and normal development, which are the only sure and lasting foundations upon which to rest such desirable advantages.

Let us do our best in this life to develop the action of the possibilities referred to, and then we shall have a better chance upon our entrance into the life hereafter; while, what is even better still, we shall be able to show our fellows there that we have done our best to fit ourselves to become their companions in that land of bliss.

But ever will it be that the brightness and activity of our possibilities will show to the immortals how well we have lived and how much we have profited from our career in this life. We can all try, we can all do our best; the best is the least we should always do, and in doing that we shall do the best for our fellows to day and posterity hereafter. God has done His best for us, let us reverently and earnestly do our best in return.

MRS. LILLIE'S LECTURE.

Delivered at Berkley Hall, March 15th and Reported for The Better Way by Augusta Frances Tripp.

The subject of the morning discourse was: "Spiritualism, the Hope of the World and the Only Proof of Immortality."

The brain being the storehouse of thought what becomes of those that have given the thought? First, although the brain is the storehouse, it is only temporarily so; it is the instrument made use of to convey thought while on our mortal pilgrimage, while the thought itself belongs to eternity. While this is the case with me I make use of another brain as the temporary reservoir of thought. It seems to those on the mortal plane that in reality their's is the supreme while the other is temporary. It is like the body in which we live or the garments which we wear, as you make use of these garments so we make use of the brain and when we after a time find it unfit for use and lay it aside we call this death.

The exchanging and interchanging of thought, does this seem the limit of the soul. We can only express ourselves in a degree or measure not at all satisfactory to ourselves. None of you will say you have been able to express yourselves as you would wish. The brain and lips are not obedient to the highest impulse. This grander, higher thought is the part of us that at the hour of death triumphs. This is the principle of life that is indestructible. Up to the advent of Modern Spiritualism nothing had explained satisfactorily the problem of being; nothing had settled the question of immortality. Other religions have done their work for mankind. Hope and faith are good, but knowledge excels. It is through Spiritualism we have this knowledge instead of faith. We make this claim thoughtfully. We have been looking toward a book as a record of what God was and is, rather than to a belief that God is a living principle as powerful for good today as in the past. Other constructions, broader interpretations have taken the place of the older doctrines. The doctrines of the church have led from one difference to another until they have become innumerable. Hatred rather than love has been the ruling power. There has grown bitter hatred between the external lines of doctrine. Every step of the way they have hated each other. We stop now and consider. Something is needed to assure us of immortality, something that shall appeal to the senses. This voice has pushed man onward to the doctrine of the soul's immortality. Orthodoxy teaches us that death is a finality. Each one is telling us what they believe of God's wrath, his love and what they believe heaven to be. With this condition man is still hungry, but still fearing to leave the old posts, and so he reasons this way: "If you are right will it not be as well to keep in the church, subscribe to its tenets, &c., will we not be as well off and if you are wrong we shall still be as well off?" What is the hope of the world? It is the hope of immortality. How many would give up life to-day if they thought this was all there was of it, with its tears, its sufferings and poverty, and looking at it would they not say: "What is the use of keeping it up any longer," but the hope of immortality is beckoning onward. We have been able to conquer death. All the hope the minister can give you is "blessed are the dead who die in the Lord," but what of those who do not die in the Lord, those known by their good deeds and their fidelity to truth and honor who could not accept this plan of salvation? The cry of the heart is like Rachel mourning and would not be comforted. But Spiritualism has come as an advent of the truth of immortality—not modern—because it is not the first time it has been here. In all ages there have been such manifestations as to leave a comforting hope, but the ignorance of the people leads some to say it is the works of the devil, without once stopping to ask who controls the devil, who let him loose and acknowledging that the devil is the stonger. To think that God, the omnipotent, the omnipresent, the infinite maker of all things has allowed such a mockery to answer the hungry cry of the soul of where are our dead. Can you worship such a God? But Spiritualism as the hope of the world comes in and says here are the evidences. Who are the evidences? The mediums of to-day. Our mediums are your old time prophets; our mediums of to-day are the seers of the past who beheld by dreams and visions; who spoke in unknown tongues and by prophecy; who healed by the laying on of hands; who at times were uplifted and transfigured, and they were called apostles. Those who cannot believe laugh and ridicule the modern seer. If there is a professing Christian spirit here he ought to have this sign: "These works shall ye do in my name." Look at Christendom to-day; over the broadest and clearest thoughts of this age you will find something needed. There is something in this movement called Spiritualism; for if Spiritualism is not what it claims to be then there is no proof in this day of skepticism that we live in a future state. If these things occur to-day then it proves the central claim that we desire, if it isn't true is it not time some wise, thoughtful, deliberate mind put a stop to it? Friends, it may be time, but a stop is not going to be put to it. Nevertheless we wish them good speed in their investigations, but they ought to have been about it thirty or forty years ago. Thomas the doubter said to Jesus: "I must put my hand into the wound, my fingers into the nail-prints before I can believe" The answer came: "Thou hast believed when thou hast seen, blessed are they who believe without seeing."

Spiritualism has made the claim all the way to be scientific, from the rap through all its phases, and I would ask you to explain away the tiniest rap that was ever produced. Science is accumulated knowledge in any direction, so we say Spiritualism is a science. Twenty or thirty years ago Edmunds, Zollner, Crooke and others attempted to put the scientific tests to Modern Spiritualism, with what results? We are glad the movement has become important enough to be investigated. Spiritualism is the only science or religion that claims to bring any evidence of immortality. If you have not received evidence you are unfortunate, but sufficient numbers have to bear testimony. The time is not far distant when all barriers will be laid aside and all Christians will leave the externals in the background and accept the proof of Spiritualism. The learned, wise and honest ones want it now, they need it, they are beginning to see that it is to give them their immortal inheritance. Do you doubt it, you who have it in your homes? Not a doubt, it is a certainty. It is no longer the disputed question. The land of immortality is ours. The vast realm of thought unexplored is ours and while we hail with joy this new movement that says let us go forth and investigate, we hold out our hands in welcome to them. If after ten years of careful investigation the wise body should say there is a great deal in it, there is a power behind it, it is something, but beware of it, for it is dangerous, you will laugh at them. You know cold water is dangerous if the right use has not been made of it. So some have made a nuisance of Spiritualism. If they come after ten years and acknowledge the truth you will be glad for them, but will not disturb you who have learned it long ago. No earnest or wise Spiritualist seeks to proselyte in any case. If they are hungry give them bread, if they knock let them in. If you open the door too soon a draught will come in and hurt you. You will say to that weeping mother, what's the matter? why do you mourn? your daughter lives and stands by your side, is with you constantly; this wipes the falling tear and gives hope, and leads her to seek further, and she is comforted by the beautiful belief contained in our philosophy.

We are not seeking to build up other isms or creeds, but we do desire to help humanity in its ignorance which causes so much suffering.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. —Addison.

It is becoming more evident every day that unless the Church represents the spirit of progress it will end by representing nothing—N. Y. Herald.

NEWS ITEMS.

A New Orleans Italian applied to Mayor Shakspear for protection against the Mafia.

A company with a capital of $10,000,000 will erect between New York and Philadelphia a pneumatic tube that will transmit parcels in twenty-five minutes.

Rev. J. G. White while lecturing in St. Louis against Romanism was pelted by a mob with rotton eggs and other missils, and police were required to restore peace.

Italy is taking steps to detain soldiers from mass Sunday, employing them at the time. Sacred names are being removed from school-books and sacred emblems from school-rooms.

Those two curious allies in Germany, the royal family and the Socialists, are putting on the same style of mourning over the election of Bismarck, against whose success they labored hand in hand.

Ex-Senator George W. Delamater and the members of the firm of Delamater and Co. have been arrested again and admitted to bail. The proposed compromise with creditors of the firm has fallen through.

The German Government proposes to ask the Reichstag for 1,000,000 marks for the proper representation of Germany at the Chicago Exhibition and for the assistance and promotion of the interests of the German exhibitors.

Rev. Mr. Pencotti, an Italian Protestant, agent of the American Bible Society, by intercession of the American minister has been released from the Callao prison, where he has been confined since July for the offense of propagating a religion "contrary to the church of Peru."

ST. LOUIS, May 4. Thomas Morris, who was appointed Police Judge by the Mayor Friday night, created a sensation by exhibiting himself drunk on the Boulevard yesterday afternoon and wound up this morning in a fight with Frank Ryan, a wheat broker, in a saloon known as the Morgan Club.—N. Y. World.

The fact has just come out that Tennyson adds a pretty penny to his income by selling milk from the cows on his Isle of Wight estate. More than this he actually has the name of Alfred, Lord Tennyson, painted on the side of his milk carts. This will give finical aristocratic admirers of England's laureate a shock. Sensible folks will be unable to see any harm in it. Milk is a good deal more necessary to human existence than poetry. It is certainly more honorable to sell good milk than poor poems. And some of Tennyson's poetry lately has been of a mighty poor sort.—N. Y. Press

Dr. J. W. B. La Pierre, of Minneapolis, is one of the few Theosophists who have attained what is known as the inner circle of the fraternity. These comprise the "esoteric members." They have succeeded in regulating their manner of living according to theosophic principles, and have attained a considerable degree of spiritual development which enables them to live on short rations. Dr. La Pierre says he has not eaten any meat for several years. A cracker and a glass of milk suffice him for breakfast. He eats but twice a day, and finds as he progresses that he requires less and less food. Other members who have reached the esoteric degree are: Capt. Geo. Boush, on the retired list of the army, Washington, D. C.; Geo. Baldwin, a real-estate agent, Washington, and Dr. J. D. Buck, of Cincinnati. The gentleman who enjoys the proud distinction of being the most highly developed esoteric in the country is W. Q. Judge.

In a sermon the Rev. M. J. Savage recently said: A short time since I received a letter from Maine, from a young widow. Only a little while married, her husband, in the fullness of strength and physical vigor, had been suddenly drowned. She writes me that she belongs to the orthodox church. "I thought I believed in God," she says, "I thought I believed in immortality; but now, face to face with this practical problem, I find all my faith has faded away. Tell me, do you know anything about it?" It is this great heart cry all over the world for something more than a dim tradition that somebody believed a thousand years ago; in other words they ask, Does anybody know anything about it? It seems to me that if you should canvass the civilized world to get at the real feeling of the majority of the people, you would find that almost all of them would give up almost anything else for knowledge here. If we could only know there is a future life, this single item of knowledge would do more to settle all our social, political and industrial problems than all things else put together.

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With Local Applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & CO., Prop's, Toledo, O.
Sold by Druggists, 75 cents.

Correspondence.

Albany, N. Y.

Commencing on May 22d the meetings of the Spiritual Alliance will be held in Van Vechten Hall, 116 State street.

The Alliance has removed to Van Vechten Hall, which will be painted and papered throughout and fitted up in pleasant shape. The hall on Maiden lane proved too small for the ever increasing audience.

Mrs. Carrie E. S. Twing, of Westfield, N. Y., began a month's engagement. Mrs. Twing is one of the most popular mediums that has ever visited Albany. This will be the seventh time she has been engaged by the Albany Spiritualists. C.

Frankfort, Ind.

Some two weeks ago, at the request of two or three believers in our philosophy, arrangements were made with Mrs. Adah Sheehan to stop here on her return from St. Louis to Cincinnati and deliver a lecture on Tuesday and Wednesday evening, April 28th and 29th. The result was good. We had an audience of about two hundred and fifty on Tuesday evening, with Janaushek at the Opera House, next door, as a counter attraction.

Mrs. Shehan's lectures have awakened a wide-spread interest in this creed-bound locality, and we anticipate results therefrom.

UNO.

Marengo, O.

The Ashley Ohio Camp Association have engaged Mrs. Adah Sheehan, D. M. King, A. B. French and Mrs. Mary C. Lyman for the camp, commencing August 21st and closing September 8th. Other speakers will be added to the program. Arrangements are being made for test mediums, and will ask those intending to be present and desiring to be advertised to send their names to the secretary at once. The Society would like to make terms with a good slate-writing medium. Will some one respond?

Our program will be made up soon, and any one desiring can obtain one by writing for it.

Bro. D. M. King will hold meeting at the Opera House, Ashley, the 24th inst., at 10 a. m. Will say to the friends within easy distance that Brother King is worth hearing. Address T. H. MOREHOUSE, Sec'y, A. C. M., Marengo, O.

Galveston, Tex.

It may pe interesting to the readers of your paper to inform them of the condition of Spiritualism in our city.

Dr. H. Stanley, the celebrated medium, finished a two-weeks' engagement of lectures and giving tests, to a most fashionable and intelligent audience in this city, on the night of April 3, 1891.

The subject of last lecture was styled "The Signs of the Times," which he handled in an eloquent and masterly manner, showing to his hearers the progress made by the advanced spiritual teachers of the present; likewise he showed what Spiritualists of the present day should do, namely: To branch out from all the old orthodox religions and come boldly and profess our beautiful and impressive belief to the world. I may here state that among his audience were lawyers, doctors and merchants, to whom he gave the most convincing tests, which they afterwards declared to be truthful as well as wonderful. MARY GEORGE.

New York, N. Y.

The power of spirit materialization has been fully demonstrated to me from the cabinet of Mrs. Effie Moss. Within the past five months I have attended from five to seven seances a month, each growing stronger and clearer; and this phenomena to me has become a grand and beautiful truth. My friends having proven to me generally, their form, features and individual intelligence that they were not the mediums nor were any outside personages who came in to assist the medium. I am never so happy as in according justice to one who deserves it, and I accord to her, an humble instrument for the spirit world, my faith in her mediumship. I could give many proofs and instances of peculiar interest given me from her cabinet, but space would not permit.

Through her manager, Mr. Sunderland, I have received spirit messages, and pictures in a sealed envelope placed upon the floor in a sunlighted room, that were very convincing, indeed, of spirit power. Yours,

MRS. FANNIE R. RAYNOR.

Springfield, Mo.

Prof. J. Madison Allen last month closed a very successful engagement with the Progressive Spiritualist Society of this city. At the close of his last lecture the society adopted unanimously the following resolutions:

Whereas, We have listened with much pleasure and profit to the very able lectures of Prof. Allen during the months of March and April; therefore be it

Resolved, That we are more than pleased with the manner with which Prof. Allen has filled his engagement with us as speaker, and while we are aware that he is well known throughout the entire country personally and by reputation, yet we deem it our duty to add our testimony to his worth, and do heartily recommend him to other societies who may need his services as an able and earnest exponent of our cause, and a perfect gentleman in every sense of the word.

Mrs. A. E. Kibby, of Cincinnati, O., is our next speaker, and has been engaged for May and June. E. M. HENDRICK, Sec'y.

Huntsville, Ala.

We have now in our city Mrs. Judge Ivey, of Dahlonega, Ga., who is doing a great work for the cause of Spiritualism in the South. She has been with us a week, having come from a three weeks' work in Florence, Ala., where she met with much success. Her phases are strong and convincing to the most skeptical, and all are impressed with the earnest lady-like manner with which she teaches our grand philosophy. Her control, Dr. Young, is an earnest worker, and carries conviction to many by the truth uttered by him through her mediumship, while little Willie ever proves a valuable helper in bringing little children, en rapport, with the loved ones on earth, seeking those behind the veil.

Mrs. Ivey is accompanied by a new medium of rare and exalted gifts; inspirational singing and playing on the piano and organ, one who is destined to become a strong factor for good in the spiritual field.

I will write you particulars of a curious phenomena in slate writing, given through Mrs. Ivey's power, to a gentleman of this city, soon, as I have never read or heard of a similar circumstance. J. F. MCDAVITT.

Evansville, Ind.

G. W. Kates and wife are holding a series of meetings here, to continue during the month of May. Sunday, May 3d, they met large audiences in Lockwood's Hall and created so much interest that Evans' Hall, a more commodious place for meeting was secured. The first lecture was given by Mr. Kates, and he proved to be fluent and interesting. At the night meeting Mrs. Kates spoke under control upon a subject presented by an auditor, "How can an intangible, invisible and intellectual entity exist?" It was an abtruse subject for an impromptu address, but the masterly manner that the control handled it showed a great power of intelligence and oratory. Her tests following each lecture were strong and clear. They were each identified, and of a character to create much interest.

Sunday, May 10th, the meetings were held in Evans' Hall. The morning lecture by Mrs. Kates, under control, was upon "The Religion of Spiritualism" and "Is there positive evil?" It was an excellent address, winning additional approbation from the critical. At night Mr. Kates spoke to a much larger audience upon "A search for a soul." This lecture was also well received and full of instructive thought. The psychometric readings by Mrs. Kates were experimental. She allows volunteer subjects to stand in the audience for a moment only, while she "senses" them—or reads by a person's walk, speech, and even from thought. Her interesting specialties are readings of persons by spoken or written names. With all these she obtains some descriptions, and so far has been uniformly accurate and clear. We also hear good reports from her private sittings and parlor meetings.

We trust that these mediums may be the precusors of others to follow that shall soon cause us to organize for more regular and better work. The time is at hand and many are ready. For progress I am ever an

ANXIOUS ONE

Columbus, O.

Mrs. Sadie Seery, of Dayton, Ohio, has been with us for the last few days, and is creating more interest in Spiritualism in this city than any medium we have had with us for some time, as I might say since she last visited Columbus.

Among those interested in her work are a number of our best and wealthiest citizens, and all seem to be well pleased with the results of her circles.

I was present at a seance given by Mrs. Seery at the residence of James J. Beard, Saturday, May the 9th, at which there were about twenty persons present, all of them receiving messages from their loved ones, and most of them receiving tests. There were a great many communications received in German, and a number of songs sung. A young lady from Cincinnati, who is known as a missionary spirit, came and sang "Marguerite," her favorite song, in a clear voice, after which she gave a short lecture.

We had two trumpets, and on one occasion they were used at the same time, the husband of one of the ladies present using one and her little daughter using the other.

I had a private sitting with the medium next day, and received many grand tests from spirit friends present.

The Spiritualist Church have secured a hall at 304½ High street, where we will have our meetings, the first one having been held Wednesday evening, May 13th.

On Wednesday and Thursday evening, May 20th and 21st, Mrs. Nellie Brigham will lecture at our hall, and Miss Jennie B. Hagan will lecture for us during the month of June, and I think by that time we can fill our hall with good Spiritualists; for those belonging to our church now are considered among our best citizens. There is no reason why we should not have one of the largest and best congregations in the city. Yours, E. L. BEARD.

Mt. Pleasant Park, Ia.

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

The ninth annual camp association will be held upon their grounds at Clinton, Iowa, commencing the 2d and closing the 30th of August 1891. Talent, second to none in the country, has been engaged for the season, and we confidently look forward to the best camp meeting ever held by the association.

The following well-known speakers are engaged: Prof. J. S. Loveland, Mrs. Colby Luther, Lyman C Howe, Mrs. R. S. Lillie, Adah Sheehan and W. F. Peck. Mr. Peck will also have charge of the singing and will be assisted by a first-class soprano from the St. Louis Conservatory of Music and part of the old Ottumwa Choir.

Among the mediums are: Prof. A. B. Severance and Dr. J. C. Phillips, the well-known psychometrists, Mrs. A. H. Sain, a fine clairvoyant, Edgar W. Emerson, the noted platform test medium, Mrs. De Wolf, of Chicago, and Mrs Ollie A. Blodgett, of Davenport, Iowa, who, as slate-writing mediums, cannot be excelled, and Mrs. Effie Moss, Mrs. Bessie Aspinwall, and Mr. A. Willis, mediums for full form materializations.

The management are in correspondereuce with Mrs. Seery, the celebrated trumpet medium, and Mrs. C. C. Stowell, of Cincinnati, O.

There will be a change of the management of the dining hall, which will be under the supervision of parties who thoroughly understand their business, and and who will spare no pains to fully satisfy their patrons. The restaurant, under a new and separate management, will be kept with a view of meeting the wants of the campers, and will furnish refreshments at all hours. It is proposed, if possible, to push the new prospective hotel to completion before the opening of the camp, which will insure ample facilities for lodgings.

The Mississippi Valley Spiritualist Association extends a hearty good-speed to other camps, believing all are needed, and that the increasing interest among the people will insure a large attendance at each. Circulars will soon be issued giving full particulars. Any information may be had by addressing the secretary or L. P. Wheelock, Moline, Ill.

WILL C. HODGE, Sec'y, M. V. S. A.

Fitchburg, Mass.

It has given me pleasure and profit, spiritually, to read your paper the past year, and the following may interest your readers:

While on a visit to Brockton, Mass. I was invited to one of Dr. Margurite St. Omer's circles, to which I found some of the greatest skeptics I ever met, the leader of them was a Mr. Walker, who was loud in his boasts that no one could tell him anything he did not know himself, or anything he did know, because he always kept his business to himself, and he defied any medium, but when she took his ring from the table, she commenced with him as a boy and up to manhood read his history, his ups and downs in business, and made a prophecy for him, that he would soon go on a business trip, and told how it would come out. He had nothing to say after the circle, but next day at the breakfast table the subject of the circle was talked over. Mr. W. said, "Well, I have been wondering how she knew, for she commenced with me as a boy and read my history and my ups and downs in business, but she is off in that trip she speaks about, but I will say it is the most remarkable piece of mind reading I ever saw," and passed it off at that. But three weeks from that date I saw Mr. W., who said that the prediction that she made was true; he had been on a business trip and it came out as she predicted. Now he says she is a wonderful woman, and it is more than mind reading.

I heard her lecture in Ladies' Aid Hall on Fast Day evening on her experiences as a Spiritualists, which was listened to with rapt attention, and her psychometric readings and tests were pronounced very correct.

At the close the people flocked to shake hands with her, and parted with a God-bless-you. We hode to again hear her, for we have received some good spiritual food.

One of the officers of the society called on her at her room and told her she was poor and sick at heart and body, and with her generous Christian spirit, Dr. Omer offered to lecture and give her the whole proceeds. Such is the true Christian spirit of this gifted woman.

I have witnessed beautiful manifestations and slate writing through her mediumship, and societies will do well to engage her as a lecturer, psychometrist and test medium.

DR. BRIGGS.

Onset Bay, Mass.

All signs portend an influx of new life and energy at Onset. The new Board of Directors, whose names are given below, have entered upon their work with unanimity of feeling and purpose, determined not only that the financial interests of its citizens and lot owners shall be conserved, but that the purpose to which these grounds were originally dedicated, viz., the dissemination of a knowledge of Spiritualism, shall be fully carried out.

Board of Directors—Dr. H. B. Storer, President, Boston; George Robbins, Vice-President, Fitchburg; Major T. B. Griffith, Treasurer, Boston; Wm. F. Nye, Clerk, New Bedford; Chas. F. Howard, Foxboro; A. W. Wilcox, Worcester; J. Q. A. Whittemore, Boston; Nelson Huckins, Onset; Mrs. H. R. J. Bullock, Onset.

Nature has done much for Onset. The beauty of its locality is unsurpassed upon the New England coast. Upon its 250 acres there are now over 400 buildings, owned by thrifty citizens, generally Spiritualists, whose summer home by the sea gives to themselves and families opportunity to attend the public lectures of the ablest speakers upon the rostrum, to witness all the varied phases of spiritual phenomena, and also to enjoy the fishing, boating and bathing, for which this coast is celebrated. Onset is a place of beauty and a joy forever to those who have made its acquaintance.

Western people especially enjoy the pure, invigorating air from the ocean, the abundant sea food, and the scenery which pertains to a sea-side resort.

This year the grounds and public buildings are receiving much needed renovation. All the cottages owned by the association have been newly painted, and workmen are now engaged in beautifying the temple, auditorium buildings and offices by the same process. Several large and tasteful cottages, of unique design, are in process of building, and others are contracted for.

For the three years last past, two rival street railway companies have competed for the transfer of passengers from the old colony railroad depot to the center of the grounds. This, among other things, has been a source of jealousy and discord, both companies having sympathizers, whose wordy contentions interfered with the harmonious conditions so much desired by Spiritualists. Happily for all concerned, and with the acquiescence of both parties, this cause of jealousy has ceased to exist, chiefly through the instrumentality, the enterprise and liberality of Mr. Wm. F. Nye, of New Bedford, the Clerk of the present Board of Onset Directors and his associates. The stock of what has been known as the "dummy road" has been purchased of the old company, and the two roads will be practically consolidated in one interest, and that interest in harmony with the interests of Onset.

When arrangements are perfected for the summer travel, your readers shall be informed.

The meetings at the grove this year commence on the 12th of July, and close on the 30th of August. A larger number of speakers and mediums have been engaged than ever before.

Among the prominent platform test mediums are Joseph W. Stiles, Mrs. E. C. Kimball, J. Frank Baxter, Edgar W. Emerson, Mrs. Carrie Twing and Mrs. Carrie E. Loring.

The speakers employed include Hon. A. B. Richmond, Dr. H. B. Storer, Miss Jennie Leys, Mrs. E. C. Kimball, Eben Cobb, Esq.; Mrs. C. E. Loring, Miss Jennie B. Hagan, A. E. Tisdale, Mrs. Kate R. Stiles, Dr. George A. Fuller, Prof. W. F. Peck, Mrs. M. T. Shelhamer-Longley, Prof. J. W. Kenyon, Mrs. H. S. Lake, Mrs. Carrie Twing, Mrs. Celia Nickerson, Mrs. C. Fannie Allyn, Mrs. Amanda Spence.

It is also expected that Rev. Minot J. Savage, health permitting and the eloquent orator, A. B. French, Esq., will be heard from during the meeting.

The always favorite Middleboro Cornet Band have been engaged for seven Sundays and the Saturday night dances.

The Onset Bay quartette, accompanied by Mr. Frank E. Crane, organist, will have in charge the musical renderings for the platform. As heretofore, entertainments of a varied character, musical and dramatic, will be given at the temple during the season.

It is pleasant and encouraging to know that one spirit now pervades Onset. All are desirous to co-operate for the common good, and to extend a welcome to all from far or near who may come to build summer homes at this charming spot, or to make it a temporary visit.

Probably all Spiritualists, who take the papers, know by this time that the Onset Bay Grove is on the line of the Old Colony Railroad, from Boston to Cape Cod and Martha's Vineyard. MASSASOIT.

Brooklyn, N. Y.

Brooklyn Spiritual Conference, Saturday evening, April 25th.—The opening address was given by Mr. Joseph La Fumee. The speaker being called upon without preparation spoke on the subject of "Our duty to each other," saying, however much we may differ we should respect the feelings and opinions of our brothers and sisters. Let us sustain that which is manly and womanly, and accept only that which appeals to us as truth.

After the opening speaker, the President, Mr. Bogert, called upon the audience to aid the Brooklyn Spiritual Association in establishing a medium's home.

Capt. David was called for and made a few remarks, based on a communication he had received from spirit friends inside a sealed envelope which never had left his hands, and Mr. Sherk followed with an experience with a newly-developed medium for physical manifestations and slate writing in a fully lighted room without a curtain or cabinet of any kind. The seance being private, Mr. Sherk refused to give the name without permission of the medium.

Mrs. Blake gave several tests, and Mrs. Kurth read a poem that came through her own hand recently.

Bro. Chas. R. Miller then read a communication from Edward Everett, independently written through the mediumship of George Cole, of which I send you a copy.

The meeting closed with a short address from Mrs. Ruggles.

At Conservatory Hall, Sunday morning, April 26th, Mr. Fletcher's subject was "The Home of the Soul." He said it was with a great deal of happiness that we took up the study of spiritual things in the past, as the nurse guides the staggering babes over the rough passages of life, so we would try to lead you in like manner the stones to miss, in finding somewhere after the ebbing and flowing of tide is past some blessing, and thus removed from the selfishness of life be ourselves. You are never your best, truest selves here. The friction of the world, the uncertainties of the future, all tried to restrain and control your real self. It seems that your daily lives have no feeling in common with that which is best and truest within you. Your thoughts are filled with things you have never seen. The thoughts and songs of your life are where ignorance and injustice can never control. You comprehend that your life is far below what it ought to be, and yet you know you would be ostracised by your friends if you did not assume a life not in accord with your truest and best self.

There are three strong demands in your lives. The body, the mind and the spirit; you are now in the first and surrounded by sickness, sorrow and death, and your practical life becomes one of physical demands. The age now before us is coming strongly to the second. The man who lives a physical life only is purely an animal. The only enduring life is that which leads a true life; is the one which combines the strength of the body coltroled by the superior mind, to develop the truest and best within you.

Take the mere attainments which pleasure brings, and what is the result, simply the taste of vanity and vexation, and when the slumber of death comes, it means the closing of the door of all ambitions. The spirit of the century comes to cultivate more spirituality—a higher, purer and better grade of life. Where are those who have preceded us as to the better life; gone from our sight, our senses, and yet they surround you with their influence, their love. The spiritual world is the counterpart of this life. When death comes the spirit gathers up the thread of life just where it left off here. You are here in the body to-day, and to-morrow in the spirit world, thence onward to the home of the soul; in the latter every soul is at peace. The good of one is the good of all. Here you have your fine buildings, your carriages and fine raiment, and look down upon your less favored friends with pity, and often with contempt; but when the moment comes that the interest of every man is the interest of every other man, that moment the millenium will have arrived, and heaven will be everywhere. You look upon each other to see and to criticise their faults, not the good that is within you. In the realm of the soul you are not required to speak; no language is necessary; your thoughts are seen and understood. Half of your trouble here is caused by misunderstood expressions. Each life there understands what every other life is. Whoever you injure by a blow is less injured than are you. From the abundance of the heart the mouth speaketh, and thus you show your true selves. Your blow returns to reflect the injury upon your own heads.

In the evening Mr. Fletcher answered questions from the audience. The first question being "What is the object of life?" In reply to which, he said, no two persons have the same object in life. The less we know spiritually the lower we are in the scale of knowledge, and the better developed we are mentally the more spiritual we become. Some persons live very nearly the life of an animal. If they can meet their daily obligations, in a material sense, they are happy. That man or woman who possesses a spirit of contentment and goes on meting out justice to all, is nearest true happiness. The entire success of life comes from deep, careful study. Those who would succeed must climb slowly. You cannot be stars the first day, or the first time you go on the stage. You must meet many disappointments, trials and difficulties, and attain success only by giving your best thought, your whole attention to what you do, and do it thoroughly.

After the lecture Mr. Fletcher gave a large number of very fine tests, all of which were recognized. Fraternally, DOCTOR.

CINCINNATI, O.

The Union Society of Spiritualists held its annual meeting on Wednesday evening, May 6th, at G. A. R. Hall. Nearly all the members were present, and a splendid harmony prevailed. Everybody was satisfied with the results of the past year, and, in consequence, elected the old board to serve another term.

From the secretary's and treasurer's report it was elicited that $2,722.50 were expended on speakers' and other necessaries for the enlightment of members during the year.

The following constitute the board at present: President, J. B. Connelly; Vice-president, and Treasurer, M. G. Youmans; Recording Secretary, H. C. Starry; Corresponding Secretary, E. O. Hare; Trustees: E. O. Hare, I. S. McCracken and H. C. Starry; Trustee for one unexpired term, Mr. Starbird in place of W. S. King, who resigned on account of having removed outside of city. As a committee to audit the books, Messrs. Morrison, Grissard and Winterburn were appointed. After the annual meeting adjourned a board meeting was called to order for private business.

At the regular Sunday services Mrs. Nellie Brigham officiated and drew an attentive audience, both morning and evening. In the morning she spoke on the subjects, "Pure and undefiled religion," "Spirit life and work," "Mind and consciousness" and the "God entity in man." In the evening "The To-morrow of Death" was chosen. She said all religion is pure that teaches purity or has good in it. We need not select the faulty to find fault with any for that may be found at home as well. To see good we must seek it; for like attracts like, here as elsewhere.

Nothing is perfect in this world. Every principle of morality has its place in the world and the whole form ohe link from the lowest to the highest mind in existence. The best or purest religion, however, is to labor for your fellow man or for one another in the uplifting of each other from a lower to a higher plane, and not try to debase your fellow beings by unspiritual wishes or actions. If you consider yours the purest religion, let it be symbolized by bee hives and you the bees, only with the sting left out.

The other questions were answered as interingly, and those who desire to hear the pure philosophy of life should attend Mrs. Brigham's lectures. Besides her broad charity in dealing with questions of the hour, she improvises beautiful poetry taken from subjects given by the audience. The latter on the spur of the moment, and is a spiritual manifestation as wonderful as any known. Next Sunday morning and evening she speaks again.

The Ladies' Aid meets as usual on Friday afternoon at G. A. R. Hall, at which meetings Mrs. Brigham will be present to give consolation to the afflicted and advice to the troubled. Come one, come all.

The members of the Union Ladies' Aid Society met Friday, May 8th, having an honored guest in the presence of our speaker and poetess, Mrs. Nellie Brigham, being a general favorite among both ladies and gentlemen, a control said. Many pleasant socials are being tendered her. Numerous requests for a strawberry festival have been made. With opportune aid from Mrs. Brigham it would be a very charming affair, being a different kind of entertainment.

The meeting closed with an interesting spiritual time, one of the tests being so great that a request was made to have it reported. Spirit Gustave, Frederica and Emil gave messages to a veteran Spiritualist present, requesting her to inform their mortal relatives that "they never would find it." The lady stated that her old message was for her old friend, Mr. H——.

MRS. DR. LAMON.

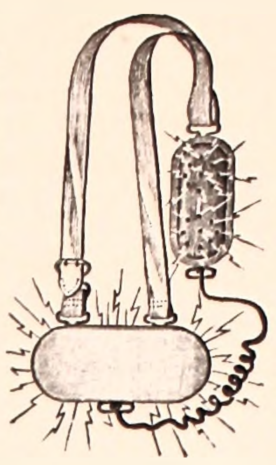
"To what do you attribute your longevity?" asked an investigator of a centenarian.

"To the fact that I never died," was the conclusive reply.—Harper's Bazar.

"Did the grocers make anything on sugar?" asked Lamkin.

"Yes," said Broker Margin, "those who had any sand did."—Boston Commercial Bulletin.

Electricity.



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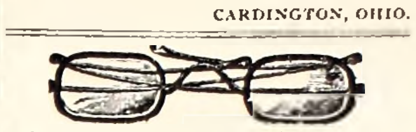

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Can be had for one dollar by sending to Medium We, 2801 Twentieth and Grace Streets, Richmond, Va.

Ladies' Department.

The Elf King.

Who rides through the darkness so late and so wild?
Who rides through the night wind? A father and child!
He nestles his darling up snug from the storm,
He holds him safely, holds him warm.

"My son, my son; what startles your gaze?"
"Then don't you see, father, the King of the Fays—
The elvan king, with crown and train?"
"My child, 'tis only the mist and the rain."

"Thou lovely child, come, go with me!
Most charming games will I play with thee;
The gayest of flowers bloom there on the strand;
My mother has golden garments at hand!"

"My father, my father! and didn't you hear
What Elf King whispered so soft in my ear?"
"Be quiet, my child! 'Tis the wind that deceives;
'Tis the wind as it sobs through the boughs and the leaves!"

"Wilt thou, pretty child, but away with me,
My beautiful daughters shall wait on thee;
My daughters shall nightly revelry keep,
And dance thee, and rock thee, and sing thee to sleep!"

"My father, my father, and don't you see there
The Elf King's daughters with shimmering hair?"
"My son, my son, I see it quite plain;
'Tis the old gray willow that glistens with rain!"

"I love thee. I'm charmed with thy beauty, sweet boy;
And be thou unwilling then force I'll employ!"
"My father! my father! He seizes my arm!
He hurts me! The Elf King has done me some harm!"

The father hastes, rides on like mad,
And closer clasps the murmuring lad;
He reaches home in pain and dread,
For in his arms the child lay dead!
—From the German of Goethe.

Written for The Better Way.

HEALTH AND HOME.

NOTE—Queries on different subjects, medical or otherwise, answered in this column free. Such medical advice and private council as calls for personal letter, a fee of one dollar will be charged. Correspondence solicited. Address Mrs. J. Clegg Wright, M. D., P. O. Box 413, Cincinnati, Ohio.

SPRING MEDICATIONS.

This is the time of the year when our grandmothers used to feel called upon to administer to us a creamy and disgusting emulsion which smelled like the lower regions and tasted like sweetened sand. It was the time-honored sulphur and molasses, and we were encouraged to take it by the promise of a beautiful complexion and bright eyes for the coming season as reward. We gulped down the dose and took no precaution afterwards, and frequently found ourselves in a short time weeping rainy tears from red-rimmed eyes, and buried inflamed noses in our handkerchiefs and wondered how we got such a cold. We never once thought of the sulphur and molasses, and neither did our grandmothers; yet if we had investigated the matter we would have found it was the little demon that had obsessed us. When a tablespoonful of this mixture is taken every morning, great care should be used to avoid drafts of air or exposure of any kind. Carelessness in this direction will be sure to result in a cold that does more harm than the sulphur can do good.

At this time of the year as much outdoor exercise should be taken as possible, but as the season advances the walk should be shortened, and no exercise continued until fatigue results; afterward a cup of hot milk will rest and restore lost energy if drank very slowly. A hot bath twice a week should be indulged in, always at night, retiring immediately afterward. Upon no occasion should a cold bath be taken.

In the morning sponge with the following:

To ½ cup of hot water add 1 tablesoonful of alcohol; then add 1 cup full of sweet milk.

Put this in a basin and sponge the body down to the waist in it, or double the quantity and sponge the whole body if desired. This will give a delightful sensation, and will soften and beautify the skin.

If the complexion seems muddy, or if being much in the sunlight causes a dizziness or sense of languor, the following should be taken:

½ oz. extract podophyllum; 1 pint fluid extract taraxacum; mix. Take teateaspoonful three times a day.

A dessert spoonful of powdered French charcoal, mixed with milk, should be taken every morning before breakfast.

Continue this treatment for three weeks, and then take the following tonic:

Make infusion of the herb wintergreen with one quart of water; steep very slowly and let remain over the fire until the decoction is reduced one-half; then strain and bottle. Take two tablespoonfuls before each meal. You may sweeten it if desired. It will tone up the blood and increase the appetite.

A course of this kind carefully followed will improve any complexion, however poor, and help the whole system to stand the heat of the coming summer.

CORRESPONDENTS.

Mrs. E. H., Corry, Pa.:

The chronic Tonsilites of which you speak, if there are no other complications, may be very much benefitted by the following:

Give one grain daily of *iodide of potassa*, increasing, if the stomach bears it well, to three grains daily. Paint the outside of the tonsels once or twice a week, with tinct. of iodine and iodide of potassa, equal parts. Mix and apply with camel's hair brush or small swab. At night apply a poltice of bread or any softening material; wet up with 1-3 glycerine and 2-3 water; alternating with a woolen cloth saturated in vaseline, or the old-fashioned but soothing bacon rind.

This will keep the skin soft and prevent the cracking of the skin, that might result from the use of the iodides without this precaution.

The system should also be toned and strengthened by nourishing food, letting the diet consist of vegetables mostly, but not withholding meat, except pork and very fat parts. Highly seasoned and very rich food should be avoided.

A regulating medicine should also be used, and for that purpose nothing could be better than the Electric Magnetic Elixir. This medicine is peculiarly fitted for eliminating any long standing disorders, as it purifies the blood and fully cleanses the system. This medicine may be obtained by addressing letter to the Electric Medical Company, P. O. Box 265, Cincinnati, O. Eight-ounce bottle, fifty cents; full directions for taking accompanies each bottle.

While following the above directions, the inside of the throat and tonsels should be painted with solution of muriated tinct. of iron twice a week with camel's hair brush, which can be obtained for that purpose at any drugstore.

Mrs. C. H., Cincinnati, Ohio:

Your trouble being of long standing, will require some time to cure, and no doubt the catarrh is part of the disease; the inside of the nasal organ being also affected with the eczema, which is frequently the case.

Glycerine of tannin acts with the best results in such cases, but in certain periods of the disease it is quite painful. If the skin is furrowed with a weeping, raw surface the remedy should be applied over only a portion of the parts affected at a time. It notably abates the discharge, the redness, heat and swelling. In a less active stage, when the surfaces are not so sensitive, eczema yields still more readily to glycerine of tannin applied twice or thrice daily. It quickly allays the troublesome itching, tingling and burning so common in eczema, hence it prevents tearing with the nails, which hinders healing, even causing the disease to spread.

It may not heal under this treatment, but be reduced to the desquamative stage, with a tendency to crack and ooze. When this dry, scaley condition appears, an ointment of tar or carbolic acid will be necessary to finish cure.

The glycerine of tannin should be thus applied: After removal of the scales by careful washing with Physicians and Surgeons' Soap, dry the parts and paint the face and ears with the glycerine of tannin, a small portion at a time, until all the diseased portions have been covered; if painful, paint but little way, and wait until the smarting ceases; then proceed. This should be done in the daytime, and if there should be a great redness or swelling, a poltice of mashed potatoes, mixed with milk, should be at once applied. If the irritation is not great, such a poltice should be put on only at night, and the same process proceeded with daily.

The nasal organ should also be painted inside with the same preparation, care being taken to use a different brush for that purpose. At night anoint the inside of the nose with vaseline.

The general system needs careful attention during this treatment, and the Electric Magnetic Elixir recommended to Mrs. E. H. Corry, Pa., will be the very best regulator possible for your case. Physicians and Surgeons' Soap can be obtained at most druggists, or at 64 and 66 Lodge street, Cincinnati, Ohio.

Miss W. S., Iowa:

Paint the corns three times a week with carbolic acid. Take a piece of sand paper, one-half inch wide and three inches long, fasten it with mucilage to a lead pencil with the sanded side out, wrap it around it, and when dry use it to rub the corn with. Do not use a knife; but with care and frequent use of the sand paper and acid the corn will disappear. The soreness can be much reduced by frequently soaking the feet in hot water in which a tablespoonful of pulverized alum has been dissolved.

Written for The Better Way.

A GOODLY GAME.

ALLIE LINDSAY LYNCH.

I awoke from an odd dream. I was one Spiritualist surrounded by many orthodox. I was sparring with them. I remember I wished for the copy of Prof. Cadwell's "Spiritualism vs. the Bible" that I recently mailed a Reverend friend. I picked up my pencil-margined Bible and playfully said: "You believe in the Bible. Do me the justice to let me put some questions." I pointedly asked each one of the following:

By what rule do you decide a question: is it by your reason?

Do you believe God gave you reasoning faculties for use?

Do you believe God is as good, loving and just as a kind, earthly parent?

Do you believe in the "fall of man?"

Do you believe the story of the "flood" is true as written in the Bible?

Do you believe the story of the "fallen angel?"

Why do you believe these stories; is it not because they are narrated in the book (Bible)?

On what grounds do you believe in the divinity of Jesus; is it from the narration in Matthew?

Do you believe in the "vicarious atonement" as necessary for the "salvation of souls?"

To all these I received an emphatic "Yes!"

I then proceeded to show up the unreasonableness of the claims, much as Cadwell has, thus proving that the use of the faculties of reason are not a connecting tie between orthodoxy and the Bible. When I awoke I was struck with the thought that a good parlor game could be thus started by Spiritualists when among their orthodox friends. There is but one drawback. I have learned that orthodox friends are prone to get angry if they are led into seeing how little they do really use their reason—God's best gift to each individual.

Written for The Better Way.

Sowing and Reaping.

ROSE M. DAVID.

My life grows brighter, more glowing,
Like unto a sunbeam bursting;
And into my heart comes flowing
That for which my soul has been thirsting.

Perhaps bread cast on the waters
Back to its own is returning,
And the peace that is promised to all
Will quench my hungry heart's yearning.

Like unto like shall be given;
That which thou hast shall be taken;
Out of our portion we build—love
For love, hate for hate, unmistaken.

Plant roses and roses will bloom,
Plant lillies, and lillies are growing;
Ere long we will reap our returns
In the fruit of the seed we are sowing.

Written for The Better Way.

LIFE.

MRS. SARAH J. PENOVER.

Human minds are like a kaleidoscope. Each turning of the glass reveals something new, each thought gives color and tone to the individual having the thought, and goes to make up and fill up the little brain cells, and produce other thoughts; and what are thoughts? And why do we have them? These are questions that will require thought to answer.

The food that a person eats goes to make thoughts. Some kinds of food strengthen the mind, and produce healthful, bright and pleasant thoughts. Other kinds of food go to make dark and gloomy thoughts. Then, is it not necessary to study what kind of food is best to be taken or eaten in order to produce the best quality of thoughts?

We think so. Why do we think so? Because it is for the best good of the people that observe these things and try to live up to them.

Each day we live we are trying to learn something new and interesting to give out to some thoughtful mind that will help to strengthen that mind, and make it grow into light and beauty; cheerful and happy, basking in the sunlight of hope. Thinking of doing good. Acting out the thought. This is, in fact, the sum and substance of human happiness.

"For to do good is my religion." Let no one think of passing through a day of their lives without doing some kind act to another. Practice this, and as you retire at the close of each day, think over all that you have done, and count up all the kind thoughts and feelings and good, kind acts done, and see how happy you will be if you will find you have done more good than ill, if you have made some person happier by some pleasant, hopeful or cheerful word uttered, or some generous act rendered. See how much better you will feel than if you had done otherwise. How contented and happy you will feel! What pleasant dreams you will have!

Spring Flowers.

I know not which I love the most,
Nor which the comeliest shows,
The timid, bashful violet
Or the royal-hearted rose,

The pansy in her purple dress,
The pink with cheeks of red,
Or the faint, fair heliotrope, who hangs,
Like a bashful maid, her head.

For I love and prize you, one and all,
From the least, low bloom of spring
To the lily fair, whose clothes outshine
The raiment of a king. —Phœbe Cary.

"And Obey."

A Scotch clergyman, while going through a village, was requested to officiate at a marriage, in the absence of a parish minister. Just as he had told the bridegroom to love and honor his wife, the man interjected the words "and obey." The clergyman, surprised, did not heed the proposed amendment. He was going on with the service, when the groom again interposed, with emphasis, "Ay, and obey, sir—love, honor and obey, ye ken!"

A few years afterward the clergyman met the hero of the wedding incident. "D'ye mind, sir, you day when ye married me, and when I wad insist upon vowing to obey my wife? Well, ye may now see that I was in the richt. Whether ye wad or no, I hae obeyed her, and behold, I am the only man that has a twa-story house in the hale town."

The Scotchman went even further than Franklin, who said: "The man who would thrive must ask his wife."—Young Ladies' Journal.

MEETINGS.

BOSTON.

Dwight Hall, 514 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 11 a. m. Good speakers and mediums. Music by Prof. Peak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 207 Shawmut ave.

The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30, 7:30 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hale.

Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Mathews, conductor.

First Spiritual Temple, Newbury street. School at 11 a. m., and 2:45 p. m. Public invited. Seats free.

BROOKLYN, N. Y.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All invited, seats free. S. Bogart, Pres.

The Helping Hand Conference meet every Tuesday evening at 8 o'clock at Bradbury Hall, No. 290 Fulton st. Good speakers and mediums. No admission and all welcomed. S. S. Gordon, Pres.

Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sundays at 11 a. m. and 8 p. m. W. J. Rand, Sec.

The Independent Club meets every Tuesday evening at 8 o'clock at Bradbury Hall, 290 Fulton st., where all are welcomed. DanielCoons, VicePres.

Meetings every Sunday evening at 8, in parlors of Mrs. Wilson Porter, 330 Livingston street.

Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 284 Franklin avenue near DeKalb.

The Woman's Spiritual Conference meet at their parlors 211 St. James' Place, corner of Fulton st., every Wednesday evening at 8 o'clock. All invited; seats free. Mrs. S. A. McCutchen, Pres.

Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and South Second street. Meetings Sunday at 11 a m and 8 p m. Services by good speakers and mediums under the auspices of the Ladies' Aid Society. Mrs. M. Evans, Pres.

Brooklyn new spiritual Conference meets Thursday evenings at 8 o'clock at Rochester Hall, 1530 Fulton street.

Woman's Astral Congress meets Wednesday at 8 p m at Mrs. Walton's parlors, 436 Carlton ave.

Brooklyn Fraternity Rooms, Bedford and south 2nd; meeting sunday at 11 a m 8 p m.

Children's Lyceum, 450 Willoughby ave, meets sunday morning at 10:30.

BALTIMORE, MD.

Religio-Philosophical Association meets every Sunday. George Koch, Secretary.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

American Health College. Free college. Full instruction. Prof. J. B. Campbell having established his superior Vitapathic system and erected his college, now furnishes college instruction free to prepared students. Also prescribes for the sick free at the American Health College, Fairmount, Cincinnati, Ohio. Also Sunday free religious meetings for everybody.

CHICAGO, ILL.

Martine's Hall, 55 South Ada street, Mrs. Cora L. V. Richmond will lecture at 10:45 a. m. and 7:45, every Sunday. Dr. Bushnell, Pres.

Mediums' Society, Douglas Hall, Thirty-fifth st., near Indiana avenue. Lecture at 2:45 p. m. every Sunday. Edwin Jones, Pres.

People's Society, Bricklayers' Hall, 93 South Peoria street, at 2:30 p. m. every Sunday. G. L. S. Jenifer, President.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2:36 p. m. every Sunday by Mrs. B. H. Gill.

Spiritualist services every Sunday evening at 8 o'clock at Bricklayers' Hall 93 South Peoria st. Mrs. S. F. DeWolfe, President.

Metcalf Hall, 139 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 93 South Peoria street on Sunday at 8 p. m.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres.

CLEVELAND, O.

The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

DAYTON, O.

First spiritualist society meet every Sunday in the Dover Block, cor. 5th and Wayne streets, at 10:30 a.m. and 7:30 p. m. Warren D. Shaw, Pres.

DETROIT, MICH.

The People's progressive spiritual society meet every sunday at [illegible] and 7:30 p m in Rowe's hall, 253 Michigan ave. Mrs. A. Anscomb, Record. Sec.

FITCHBURG, MASS.

The First Spiritualist Society meet every Sunday afternoon and evening. Miss R. P. Lyon, Sec.

FT. WORTH, TEXAS.

The First Spiritualist society has been organized. The Ladies' Society meets every Wednesday afternoon. W. H. Rollins, 918 East Fifteenth st.

GRAND RAPIDS, MICH.

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 48 N. Ionia street. Also on Thursday night at 7:30. Mrs. E. F. Josselyn, Pres.

The Phenomenal Society meets every Tuesday evening at 7:30, at 30 Sinclair street.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets; Tuesday at 8 p m.

LOUISVILLE, KY.

First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson st above seventh.

LIBERAL, MO.

The Spiritual Science Association meet every Sunday evening at 7:30 and Wednesday night; Ladies' Aid every Saturday afternoon. Mrs. A. L. Andrews, secretary.

MINNEAPOLIS, MINN.

The First Spiritual society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a. m. and 7:30 p. m. S. N. Aspinwall, Pres.

Spiritual services at 220 2nd avenue, south; morning conference; lyceum at 12 m.; evening lecture and tests. Mrs. C. D. Pruden, Pres.

Minneapolis Progressive Spiritualists meet every Sunday evening at 7:30, at 624 Hennipin avenue. Lecture and tests. Miss A. A. Judson, Pres.

MILWAUKEE, WIS.

The Liberal Club meet every Sunday evening at 216 Grand avenue. Prof. A. B. Severance, Pres.

NEW YORK, N. Y.

The Progressive Spiritualists hold services every Sunday at 3 and 8 p. m., at Arcanum hall, 57 west Twenty-fifth street, northeast corner 6th avenue. G. G. W. Van Horn, Conductor.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 151 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 530 Sixth avenue. Speakers and mediums always present. The public invited. J. B. Snipes, president, 28 Broadway.

The First Society of Spiritualists convenes every Sunday at 10:30 a. m., 2:45 and 7:30 p. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

The new society of ethical Spiritualists meet every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p m.

NEW ORLEANS, LA.

The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 59 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

OMAHA, NEB.

First society of progressive spiritualists meet at 26th and Cumming street, sunday at 2 p m.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, President.

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum. Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

PITTSBURG, PA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and in the evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

ROCHESTER, N. Y.

The Spiritualists of Rochester meet every Sunday evening at 7:30 o'clock in Odd Fellows Building, North Clinton street. H. T. King, Pres.

SPRINGFIELD, MO.

The Progressive Spiritualist Association meet every sunday at 3 p m, in G. A. R. Hall on Saint Louis street and at G. A. R. Hall on Commercial st., opposite Ozark Hotel, 7:30 p m. W. J. Black.

SARATOGA, N. Y.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

ST. LOUIS, MO.

Ethical spiritual association meet at the hall cor Garrison ave and Olive st sunday at 10:30 a m and 7:30 p m; social conference at 3 p m.

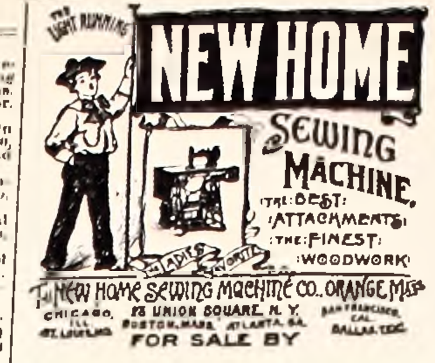
TROY, N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Kenman Building, corner Broadway and Third Streets. Ladies' Society and supper every Thursday.

Progressive Spiritual Association No. 2 meets at star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WORCESTER, MASS.

The Association meet Sunday evening at 7:30.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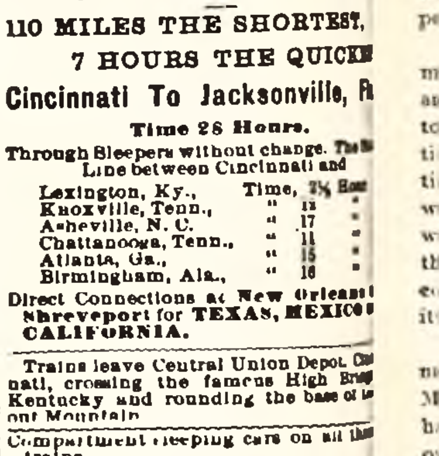

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Correspondence.

California.

SAN DIEGO.—I know not how to begin this letter, as I am informed by the worthy secretary of the Way Publishing Company, that the contributions sent from time to time, (after I left Oakland) were not received. The fact seems unaccountable to me. If one or even two had gone astray during my ramblings, I could have passed it over with scarcely a thought; but that four or five articles failed to reach their destination, all of them plainly addressed, is a mystery indeed.

I had missed several numbers of the paper, but supposed my pen-marks were being represented, until letters came to hand, upbraiding me for seeming neglect, as I had promised to report societies and their work, in various points I visited in Southern California.

When in San Diego I wrote an extended letter, giving, as I thought, interesting details with that beautiful city, the charming home of whose "good cheer" I was partaking, the spiritualistic work, etc., etc. I will not repeat here, but must refer, even at the expense of leaving out other items, to my visit in San Diego, National City and Los Angeles.

I did not find a prosperous spiritual society in San Diego. There was an organized body, but doing comparatively nothing in the way of advancing the cause of Spiritualism. My work was under the auspices of the First Spiritual Society; but my visit to that city was due to an invitation from Mrs. Wilson, one of the oldest and best magnetic healers in our ranks and mother of my genial hostess, Mrs. Helen C. Bushyhead, one of the most energetic workers I ever met, and one of the most ardent Spiritualists, manipulated the work in such a manner that it proved to be a success. Within a few weeks I addressed a communication to THE BETTER WAY, giving a description of a gathering held at Mrs. Bushyhead's lovely home, the occasion being the anniversary of her daughter, who passed to spirit life nine years since. I also, per request, sent a poem that was given me for the occasion.

I found a fine little society at National City, the officers and members are working as one family. The friends are more highly favored than Spiritualists usually are, by having the privilege of a nice hall on ground floor free of charge. The owner is a Spiritualist—Mr. Griffith—and the hall bears the name of this good man. I addressed the San Diego society Sunday mornings and evenings; I spoke at National City Sunday afternoons. I met the friends socially in the parlors of Mr. and Mrs. Hale the night before I left. I shall long remember the good people of these two cities, and hope sometime to return to that country where there is continuous sunshine and perpetual bloom.

I stopped at Merle, a small town thirty miles north of San Diego. I delivered an address at that point, then journeyed to Los Angeles. Los Angeles is a beautiful city, but that has been told so many times, all such expressions from me would be stale. I spent nearly three weeks with some of the good people of that city, delivered three lectures, attended two sociables given by the First Spiritual Society and held one reception.

While in Los Angeles I was treated to many delightful carriage rides, took in Monrovia, Duarte and Sierra Madra. I had the pleasure of harvesting a few oranges at the two last places. I had intended spending the whole of February in Los Angeles, but the Macedonian cry reached me from Portland, Oregon, and I responded. Mr. Hull had been called to Washington, and I put in a laboring oar in his absence. I delivered two discourses every Sunday during my last visit in Portland. From Portland we went to Geattee, then to North Yakima; from the latter place we started with well filled lunch baskets, straps and bundles on our long journey. Our next point was Minneapolis. We had a delightful journey, sunshine by day and moonlight by night. Our destination was reached in good time. I visited one day in Minneapolis with Dr. and Mrs. Aspinwall. I left Mr. Hull to the tender mercies of the good friends in Minneapolis and went to Milwaukee for the anniversary meeting.

At present writing I am home. Have had a busy two weeks since I came into home quarters, but am well, happy and ready for the work of the coming season.

Dear friends on the Pacific coast, I do not forget you; your many kindnesses and favors are appreciated; miles roll between us, aye, they stretch over mountains and plains, and across rivers, but our work is one, we are united in soul in that work, hence we are not separated, but united under a common bond. May spiritual light cheer you and the choicest of blessings be yours.

MATTIE E. HULL.

SAN BERNARDINO.—While the President of this great republic is being whirled across the continent in a palace car, and the committees on ways and means are gathering in the shekles to give him a rousing reception, I seat myself this beautiful morning amid the fragrance of orange blossoms, to pen a few thoughts and reflections, suggestive of times and events that border on the real life, throbbing and pulsating from the "soul of things."

Beneath, above and beyond the clamor, the strife and petty jealousies, lie the causes and conditions operating with a mighty force toward the culmination of events that is to close the century with a potency hitherto unprecedented.

It is in the air, the earth, the waters of the great deep, and in the soul of man, awakening at length to a comprehension of his wonderful power and possibilities. Spiritualism; the child of the nineteenth century; the young giant that has rolled the stone from the tomb of the past and caused the dead to arise and to co-operate with quickened souls who are reaching for the bread of life, the manna in the wilderness of doubt and uncertainty, the thought germs that have long slumbered, held in obeyance by creed custom and tradition, until humanity, bound and gagged, have burst the bonds and staggering to its feet dares to question the power that has so long held in bondage the god within.

The Spiritualism that will meet the needs of the hour must cover all humanity with its brooding wing; must revivify with its electric touch the vital issues of life; must call down the lightning from heaven and thereby cleanse the foul and putrid atmosphere that lingers yet, engendering disease, while the learned M. D.'s, backed by a college and diploma, are invading legislative halls for sole jurisdiction.

We have just passed our forty-third mile stone, let us take a retrospective look and note our progress. The tiny rap given through babes and sucklings, born in obscurity and nursed in grief and consternation, has circumambulated the globe, speaking as never man spoke, awakening higher thought, swinging ajar, though creaking sometime harshly, because of disuse, the "flower encircled door."

Should we not, in view of this wonderful achievement, press our claims as never before for a full recognition. Though some in our ranks are still sighing for the flesh pots of Egypt, feeling that they cannot quite forsake the old church of their fathers, where they were first taught the undying love of God for the ransomed. I would remind them that we cannot put this new wine of the later vintage into old bottles; for the holding power has gone and can no longer contain the transcendent truths of the new. Some also seem to discard the phenomenal, urging humanity to cultivate the more spiritual. Let us have full liberty, friends, to fill the place best fitted for our prowess; do not take the foundation from beneath us before we build our spiritual structure.

Our noble compeers "over there" are asking our intelligent co-operation, not to overlook the defrauded ones who are crowding back for recognition and help. This alone is a study worthy the gods, and is directed by those who have the restitution of mankind from ignorance and superstition as the most important factor in individual progress.

Let us, on the threshold of the new year, resolve that we will join hands with our friends in yonder sphere with renewed courage to sound the depths of man's inherent powers as far as possible while environed in fleshly habiliments and walk forward fully imbued with the true import and sacredness of earth life as a prelude to our life beyond.

Materialization, slate writing, telegraphy and all minor manifestations are going on in home circles, as well as the public seances, on the Pacific Slope—though fraud hunters are active, Spiritualism still lives.

Mrs. Reynolds is in San Francisco giving fine manifestations. She passed through this city on her way from San Diego, where she has hosts of friends. While there she was presented with a fine building lot on the heights commanding a fine view of the unrivaled bay. When her traducers are consigned to a merited oblivion, she will live in the hearts of those who have recognized their loved ones from her cabinet, and blessings from grateful souls on both sides will greet her "when the mists have cleared away," with well done good and faithful friend and sister, enter thou into thy needed rest. I speak of that I know, and from no hearsay. It has been my sacred privilege to talk face to face with those just beyond the thin partition that intervenes, and had them confer with me regarding my present environments, with advice and counsel, such as come from father to child, encouraging and sustaining through the vicissitudes of this dark earth's experiences; dark because selfish and unjust men have the power to harass and persecute in the interest of greed and aggrandisement. This, the need to join hands with those beyond, who view from the high table land of the better world the utter worthlessness and soul-crushing methods that have obtained through ages dark with crime against the highest attributes of humanity. Yours ever for the truth,

MRS. E. P. THORNDYKE.

New York.

WATERTOWN.—Thinking a few lines giving a pen-sketch of this delightful and fast-growing city, would not be out of place, in connection with the facts of our progressive labor, spiritually, before the First Spiritualist Society at the Davis Temple, I will endeavor to be brief.

In the city the Black River divides and forms two beautiful streams. There are several waterfalls, rocky beds, walled granite on either side, and the great velocity of this rushing water causes an observer, not accustomed to its force, to stand and look with wonderment at its great power as manifested. This has proved an available interest to invite the manufacturers. I will not attempt to name the different kinds of firms who have improved this advantage for a successful enterprise. This has brought many wealthy people here from our larger cities. The fine bracing atmosphere of the climate has a healthful influence, the consequence has been many beautiful summer residences have already been built, and many more are in process of construction.

There is a picturesque and fertile surrounding country. Many wealthy farmers. There is an organized Grange, the largest membership of any subordinate lodge in the State, a thoroughly wide-awake people. And one of the wonders of the world, an unexplored cave, with its many rooms, filled with nature's own make of curiosities. There is a place where it can be entered on one side of the river through an aperture in a cellar and pass under the river and out through a cellar on the other side. It has been expressed, as an opinion by explorers, to be larger than the Mammoth cave of Kentucky.

Many have written to different members of the First Spiritual Society soliciting a correspondence with a view of making this their home at no distant day. And the temple has been the point of interest in every instance. Our people everywhere are anxious to find a haven to anchor, where spiritual peace may reign. "A word to the wise is sufficient."

The Temple meetings are better attended than any other place in the city where people congregate for worship. The Society is out of debt and money in the treasury. Its members are exemplary men and women, who have the good of all humanity at heart, and will not countenance fraud or evil of any kind; are of stable minds; they will systemize and construct for the practical good of our cause.

Our music and singing from a cultured choir is of the finest quality and cannot be excelled in the city. And I esteem it a pleasure to make mention that, under the guidance of my spirit band, I can announce that, having been here over one year, I can claim the favor of having presented our beautiful teachings, as their speaker, to large and interested audiences, especially on each Sabbath evening. Faithfully for all truth,

MRS. MARY C. LYMAN.

Michigan.

DETROIT.—The people of this city are extremely glad that there should come here from Cincinnati so noble a lady and such a true medium as Mrs. Belle Ireland; it is nothing less than a pure godsend that one like her should, in the kindness of her heart, locate in this benighted city, and without the slightest ill-feeling towards our Ohio neighbors, we do hope that she will make her earthly home with us.

Mrs. Ireland is a new revelation to the spiritual workers in this place, both as a medium and in her mediumship. In the past we have often had mediums come to our city, take every dollar they could get by private sittings and never so much as even attend our meetings; indeed, in many instances have denied that they were Spiritualists, leading their patrons to understand that their powers were earthly, not heavenly; in short, that they were so much smarter than other people; that everything was known to them, and graciously they consented to reveal a little to their dupes—"charges, one dollar." But as our Cincinnati friends know full well Mrs. Ireland is another kind of a lady, and we feel that it will be no news to them, but still be a pleasure to know that she is making very many of the best kind of friends, both by her public and private work, and many aching hearts and sorrowful pilgrims have already been made glad and happy by the ministrations of herself and spirit band; for, of course, mediums of her calibre attract to them the best and sweetest flowers of the spirit spheres, and we daily pray for the health and strength of our new medium. Thanks to Mrs. Ireland new life has been infused into our meetings, and much good will be done.

At a special business meeting of our society held yesterday, an amendment to our constitution was passed, making the term of our new officers six months instead of three as formerly, and election was at once proceeded with. The President, Mr. T. R. Sandford, was elected to a third term; Mrs. L. Larraney, one of our best workers, was elected Vice-president; Mr. J. A. Carr, Financial Secretary; Mr. J. A. Anscomb, Treasurer, to succeed Mrs. Thorst, whom we are very sorry to have leave us, herself and talented daughter removing next week to Andrian, Mich., accompanied by our best wishes. As my condition and state of health wont allow me to continue in office any longer I was forced to retire at the end of this, my third term, and Mrs. A. Anscomb, of 269 National Ave., was elected as my successor, to whom all communications must in the future be addressed.

In conclusion, Mr. Editor, I am sorry that poor health will absolutely force me to retire from all active spiritual work for some months, but the cause will ever have in me and my guides warm, earnest adherents, and I would ask for my successor in office the same sympathy and good feeling that has been meted out to me. With best wishes to each and all of your readers. Fraternally yours,

E. C. A. SUTTON.

Missouri.

ST. LOUIS—Through the efforts of your kind and earnest medium, Mrs. Sheehan, Miss Jennie B. Hagan, J. Frank Baxter and several other active workers in the spiritual field, I am glad to see that Mrs. Woodworth, the celebrated revivalist, nor the churches of the city, are alone successful in working up revivals.

Since the commencement of the year I am told, there has been a wonderful change here in spiritual circles—what might be termed in church parlance a revival.

It has often been said there were as many nominal Spiritualists in St. Louis, as in any other city of its size with the exception of Boston.

But for some unexplained reason it has been many years since sufficient unanimity of purpose and sentiment has prevailed to secure the necessary life and determination to bring together the scattered and dormant interest of old members, or to form a nucleus for the many new members which are rapidly accumulating here from other places, and from the investigations now prevailing everywhere.

Near the close of last year, seeing the declining interest manifested in the then existing society, and its probable disorganization at no distant day, Captain Jos. Brown, one of St. Louis' ex-Mayors, and a few members of the old society conceived the idea of a new organization upon a little different plan. Consequently the old society was abandoned, and with a guarantee fund of a few dollars per month, from members of the old society, and a little larger subscription amount from others, aggregating about one-third of the estimated expenses per month, of a new organization, Captain Brown assumed the expenses of a new hall in a more eligible location; also of the payment of salaries of lecturers, singers and all incidental expenses.

Since then, or for the last four months, I understand the experiment of running under the direction of one-man power is working admirably. The three meetings on Sunday are increasing in numbers. New faces, those that have not been seen at a spiritual meeting here for years, are often among the audience. And since Mrs. Sheehan's return a Ladies' Aid Society numbering some forty members have been organized which promises good results; not only to the poor, but introducing strangers and children into the society, and also to formulate a vocal class, to furnish music for Sunday meetings, etc. Heretofore music has been furnished by a paid choir.

In fact, there seems to be a general revival of interest all along the line, and it is believed by the close of the lecture season, July 1st, sufficient interest will have been awakened to warrant the engagement of a full complement of lecturers for another season, and place the organization upon a permanent and a paying basis.

While it is not fair or reasonable to presume upon any one individual taking the whole responsibility, and doing nine-tenths of the labor, however satisfactory it has proved in this instance, it is thought this experiment will show what may be accomplished and bring to the front many who are able and willing to devote sufficient time and money to secure what progress has been made, and to carry forward the good work in St. Louis, as is now being done all over the country.

The great necessity here, as in many other places, is a few active, practical men and women to take hold of this spiritual philosophy, and manage it with the zeal and interest exhibited by all successful church organizations. "The harvest is great, but the laborers are few."

E. W. GOULD.

LAKE PARK HOTEL.

This beautiful summer resort, now in charge of Mr. S. N. Aspinwall, a prominent Spiritualist and medium, is located on a handsomely wooded peninsula on Lake Minnetonka, Minn. Charming views from the hotel greet the eye of the guests. Fine laws, shaded by maples and elms, and adorned with flower beds and rustic seats, grace the grounds. The Minneapolis and St. Louis railway has a depot on the grounds and trains constantly arriving. Steamers visit the docks hourly on their trips around the lake. Row and sail boats in connection with the hotel, and steam yachts can be chartered for excursions. Prices low. Weekly rates only $7 to $10. Transient board $2 per day.

What makes this hotel especially interesting to our readers, is the fact that, during the month of July the Northwestern Spiritualist Camp Meeting will be held on most beautifully selected grounds in the immediate vicinity of the hotel. Prominent speakers and mediums have been engaged and will be in attendance, as may be seen from the advertisement of the hotel in another column. For further information address S. N. Aspinwall, manager, Lake Park Hotel, Lake Minnetonka, Minn.

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—THE—
New Spiritualist Colony
—OF THE—
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The SUMMERLAND, a weekly Spiritual newspaper, published at Summerland, $1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of the town, sample copies of SUMMERLAND, and further information to

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THE CARRIER DOVE.

An illustrated monthly journal, devoted to Spiritualism and Reform. Each number will contain portraits and biographical sketches of prominent mediums and spiritual workers of the Pacific Coast and elsewhere. Also spirit pictures by our artist mediums. Lectures, essays, poems, spirit messages and general information. Mrs. I. Schlesinger, Editor. Dr. Louis Schlesinger, Business Manager. Price, $2.50 per year; single numbers, 25 cents. Published at 841 Market st., San Francisco, Cal.

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The Lyceum Banner, a monthly journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. Morse, assisted by Florence Morse. The Lyceum Banner contains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of Our Lyceum, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For notes, announcements, and all things that Lyceum workers need to know, see The Lyceum Banner, Monthly, price, 2 cents; annual subscription, 40 cent. Special terms to Lyceums. The Progressive Literature Agency, 80 Needham Road, Liverpool, England.

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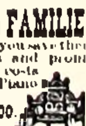

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Written for The Better Way.

A LITTLE SUNDAY CANT.

G. W. KATES.

Enjoying the recuperating influences of a quiet town, without platform work, in order to recover from the effects of La Grippe, I was moved yesterday to attend a meeting in the Opera House in the interest of Sunday as a Christian Sabbath of church attending and religious devotion—that being the true impulse instead of a loud voicing of laboring and business men's rights to a day of rest. The real thing behind all the Sunday law and Sabbath observation is that the church needs filling, and the ministers are anxious to perpetuate influence over the multitude, and be respected as God's holy anointed ones.

The thought and experiences of to-day is being based too much upon fact and reason, to the detriment of faith. However much we may deprecate sensual worldlyism, we see not its true remedy in the cant and hypocricy of churchism.

The meeting now of interest, it seems, was called by the ministers of Greenville. It is but a slight stretch of imagination to see them in conclave. A good brother says: "What can be done to excite more interest in the church?" "Make the church more attractive." "That will not suffice—we are doing that all we can." "Well, pray with more earnestness for the power of the Holy Spirit." "We must rely on our resources, for we have reason to believe the Holy Spirit demands of us more than the mere asking its help." "Suppose we enter politics, and control the city affairs, and then abolish saloons, dens of vice, erect libraries, reading rooms, create public church amusements, and otherwise interest ourselves in the material as well as the spiritual welfare of the people." And thus with planning as to ways, it is finally agreed that the Evangelical movement to enforce the present and create further Sunday laws is the desideratum that will act as a panacea. Hence the first spokesman says: "Brethren, the Christian Sabbath is deteriorating Men look upon it only as a holiday—it is not sanctified as a holy day. Infidelity is usurping the affairs of State. We must help this movement to christianize our nation by doing all we can to preserve the Sabbath, for in that lies the hopes of the church. We can call a mass meeting, make several addresses, and adopt resolutions which we shall previously prepare."

So the Opera House is rented for Sunday afternoon, and the citizens called to discuss "the people's interest in a Sunday of rest." The medicine is prepared that is expected to act as a tonic. It consisted of the following mixture: Fifteen minutes' discussion of a legal Sunday by an attorney; fifteen minutes' trituration of the Sabbath according to Holy Writ, by an Episcopal Reverend; fifteen minutes of a Baptist dilution of Sabbath in the community; fifteen minutes of unadulterated United Brethren Sunday home and family regulation.

This dose taken once was sufficient for me. I felt inoculated with a virus that made my whole being tingle with a desire to discover some remedy for the people's blindness and servitude. We heard the old, threadbare platitudes reiterated with regard to creation, God, Sabbath, Lord's day, fear of divine will, and the blessings of religion in contrast to infidelity, etc.

The lawyer said that the law was all right, but only needed enforcing, and that must be demanded. He believes this to be a Christian nation, and the principles of government founded upon the laws proclaimed by Christ.

The Episcopal brother thought that Holy Writ is proven true, and is God's inspired law. And that the Lord's day is sanctified by God, else the church could not have ordained it as the Sabbath to commemorate the day when Christ entered into his rest from his redemptive labors, and that the Sabbath being the great bulwark of the church, must be perpetuated and made more binding.

The Baptist saw that all nations had Sabbath laws in the past ages, and hence we must. He thought it a disgrace that only one-fifth or one-tenth of the community attended church. His ideal place is Oberlin, Ohio, where nine-tenths of the population attend church. He thought that going to Oberlin is, therefore, going nearer to heaven. He omitted to say that Oberlin churches are almost attended by compulsion, the population being students in colleges controled by the clergy. And I could have testified to devilment that I know occurred in Oberlin which did not place the city near heaven.

The United Brethren shepherd talked of the benefit of Sunday to the laborer as a rest day—not hinting at a Sabbath. He thought the children received instruction at the Sunday school of equal benefit derived five days at the day school. He extolled the order of a Christian family on a Sunday (but not its deprivations and injury by iron-clad rule) and the misery and injury to children who were not sent to Sunday school.

The resolutions were read asking for a legal Sunday enforced, and declaring this a Christian community, all of which is declared by its "citizens in mass meeting assembled."

After a repeated call, some "appointed" brother moved their adoption. An invitation to say a few words was extended to any citizen so desiring. No one responded. Suppose I had been a citizen who should have demanded equal time to discuss the question? Well, I would have been sat down upon. I noticed a large number did not vote, but no one could beard the united clergy in this small community, it would have been suicidal to business and social standing, they would naturally think. And so these resolutions, with others of like ilk for other communities, similarly adopted, may find their way in time to the Legislature or Congress as the voice of the people, and hence *vox populi, vox dei*, will be urged and have its influence.

The danger lies just there. We slumber over such mines, and yet say we must not be aggressive. It is necessary to teach truth. And truth being taught by denizens of the spirit world and by philosophers and scientists of this world, we should have means as Spiritualists in Ohio and every state to send teachers and mediums to these smaller cities that the people may have defenders and leaders, that they may grow and expand into the full statures of men and women of reason and progress.

A Question.

To the Editor of The Better Way.

Do you think it benefits Spiritualism to parade the faults and failings, whether real or imaginary, of our mediums and public teachers in the columns of our spiritual journals? Is it necessary to the advancement of the cause; is it not rather a setback to its growth? It appears to be gratification and pleasure to publish in prominent manner the faults and idiosyncracies of our mediums and public workers, especially if they are women. The brighter and more gifted, if independent, self-reliant and progressive in their natures, the harsher and more unkind the criticism. The "I am holier than thou" feeling seems to take the place of true spiritual charity, and a love of the sensational the place of brotherly love and consideration. Those that impute wrong motives to others and talk so beautifully and so reverently of "our holy cause" had better institute a rigid self-examination to see if they are wholly without sin and can afford to throw stones.

JANE D. CHURCHILL.

In the Astral.

Elaborating on "Anomalies in Spirit Materialization" a writer in *Medium and Daybreak* says: "The experiments made with Dr. Monk show the intimate connection between mortal and spirit. An Egyptian spirit has been seen, by several persons, to gradually evolve from Monk's body; this spirit walked round the room, examining the furniture with great curiosity; when he took up a piece of coal from the grate, it was seen in the medium's hand, who was at the other end of the room; and when the spirit drank some water, the medium immediately spat it out of his own mouth.

At a seance given some years ago by Mr. Eglinton, part of the curtain, behind which he was supposed to be seated, gave way, showing him standing away from his chair, and covered with drapery. What could be more suspicious than this? and yet at Mrs. Gregory's, one evening, as he lay upon a sofa in view of all the company, he was observed to become covered with white drapery! How fallacious may be the appearance of deception! All is not always fraud, although presenting all the appearence of it."

Dr. A. B. Dobson vs. Old School Practice.

OMERAL, HOLT CO., NEB.

Dr. A. B. Dobson—Dear Sir: You have, no doubt, recognized my handwriting in the numerous letters sent you by Mrs. Judith Binkerd, of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her if I knew of a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your spirit band, and she requested me to write for her. The diagnosis was so truthful that both she and her husband believed that your band could cure her, but when the first prescription came she was suffering so that it was thought she was dying, and no use to take the medicine; but her husband urged her to take it; and she did, with the happiest result. Mrs. Binkerd has had a house full nearly all the time since she has been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medicine according to the direction of your spirit band.

Truly and kindly yours,

A. C. BARNES.

HICKORY STATION, MONTGOMERY CO., ARK.

Dear Brother: I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than for many years. I must say I have been in the eclectic practice of physic in this country for more than twenty years, and must say again that I know but little about the practice compared to yours. I will ask a question: "Can I be made a recipient of spirit influence so as to enable me to see into these things?"

Spiritually yours for more truth,

BENJ. JOHNSON, JR., M. D.

See ad. in another column.

PERSONALS.

Contributions: J. S. L., L. E. S., S. E. H., Dr. B., H. N. B.

Mr. John Winterburn has removed to 463½ Central avenue.

The Summerland Camp Meeting will be held during September this year, says Brother Morton.

It was the mother of Mrs. G. H. Brooks who passed over some weeks ago, and not of Mr. Brooks as was erroneously reported.

To secure early insertion correspondents should be as brief as possible, as postponement often makes reports too stale for publication.

Mr. Frank E. Holmes, aged 22, nephew of Dr. Matilda Schultz, of this city, died on May 9th at the latter's residence, 113 John street, and was buried from the Swedenborgian Church on Fourth street.

During the last two weeks Mr. E. J. Worst, of Ashland, Ohio, sent out 975 boxes of Australian Electro Pills. These orders came from England, Canada and United States. Mr. Worst makes a special offer to the readers of THE BETTER WAY in his little "ad" on last page, and those desiring something of the kind should read it.

☞ It is easier to personally report a seance or spiritual meeting than to transcribe a bad report of one; for in this kind of work much of the writer's "philosophy" or comment must be eliminated to get at the facts, and this naturally curtails the report to some extent, for which we generally receive censure instead of thanks for our trouble. Thus we would request that inexperienced correspondents have their matter corrected before sending it in for publication.

Obituary.

A pioneer Spiritualist has passed to spirit life, on May 6, 1891, Colby Shrader, Senior, of Goshen, Oldam county, Ky., in the seventy-ninth year of his age. He was a devoted Spiritualists for thirty odd years. Believing, as he did, he felt willing at any time to pass to his beautiful spirit home without a murmur, no matter when his summons came to go, and his life was a living example for all those left behind.

Oh, father, we miss you, words cannot express
Our loss is your gain in leaving us here,
But we know we're of earth, our pangs must
endure,
'Till we clasp you by hand on the beautiful
shore.

Your footprint we miss, your voice it is lulled,
Your chair is made vacant—no more to be
filled—
By death's icy hand, which rules all the land,
Was wafted away by a brigh spirit hand.

HIS CHILDREN.

MOVEMENTS OF MEDIUMS.

Mrs. Adah Foy may be addressed at Portland, Oregon, during May.

Mrs. Carrie E. S. Twing speaks in Albany, N. Y., during the month of May.

Mrs. A. H. Luther may be addressed for the remainder of the season at Crown Point, Ind.

Willard J. Hull has open dates for October and December of 1891. Address 280 Dewitt St., Buffalo, N. Y.

Mr. Lyman C. Howe speaks for the Ethical Spiritual Society of St. Louis, Mo., during the month of May.

Prof. W. M. Lockwood may be addressed at Ripon, Wis., for engagements to lecture for the present season.

Mrs. Helen Stuart-Richings speaks for the Progressive Spiritualist Society, Grand Rapids, Mich., during the month of May.

Mrs. A. E. Kibby, of this city, is engaged for the months of May and June for the Progressive Spiritual Society of Springfield, Mo.

Dr. A. W. S. Rothermel may be addressed at Tallapoosa, Ga., until June 1st, where he is at present engaged in a mining enterprise.

Mrs. Lena Bible, inspirational speaker and platform test medium, can be addressed for engagements at 103 South Ave., Battle Creek, Mich.

Will C. Hodge is now located at Davenport, Iowa. His lectures are always well received. He can be addressed at 503 Oneida Avenue, that city.

Mrs Maggie Stewart, platform, test and clairvoyant medium, 264 East Main street, Piqua, O., can be engaged for camp meeting work. Address as above.

Moses Hull speaks in Indianapolis the Sundays of April and May. He would like an opportunity to deliver week-day evening lectures in that vicinity.

Geo. H. Brooks may be addressed for lecture engagements at 124 Charter street, Madison, Wis. Will also attend funerals or weddings within a radius of 200 miles.

Henry H. Warner would like engagements for the season of 1891 for societies or camp meeting associations to lecture and give tests. Address, 9 Bosworth street, Boston, Mass.

Lyman C. Howe can be addressed at 3555 Olive street, St. Louis, Mo. He is free for part of June and the Sundays of July: also last two Sundays of September and for October and November.

Jennie S. Johnson is ready to make lecture engagements for season of 1891; also to give information and assist in organizing the Mediums' Order of Beneficence. Address, 33 Merrimac street, Haverhill, Mass.

Mrs. Nellie S. Baade, inspirational and trance lecturer, can be addressed for engagements at Capac, Mich. Would be pleased to make engagements for the Eastern camp meetings. Terms reasonable, and references given if required.

Mrs. Mary C. Lyman would be glad to open a correspondence with leaders of different camp meetings for engagements as a speaker. She is engaged at the Mantua, Ohio, camp for July 26th, 28th, 29th, 30th and August 2nd. Address, Fulton, N. Y., Box 420.

G. W. Kates and wife will be in Evansville, Ind., during May; and serve the Indiana State Association, June 7th to August 10th, with headquarters at Anderson; August 15th to 20th at Parkland, Pa., Camp. They desire to engage for the following fall and winter months. Address them as per route, or at 2234 Frankford Ave., Philadelphia, Pa.

J. H. Randall, spiritual lecturer and healer, during the past year has organized four societies of Spiritualists. He was employed four consecutive months by the First Society of Spiritualists of Minneapolis, Minn. His lectures gave exceptional satisfaction to the large audiences which they attracted. He intends to visit Oregon and California this year. He will answer calls to serve the cause of Spiritualism wherever desired. Permanent address, at his residence, 269 California Avenue, Chicago, Ill.

Testimonial.

B. F. Pool, Clinton, Iowa—Dear Sir: Received your Melted Pebble spectacles. They are perfection. Your clairvoyant vision excels every other method.

Inclosed find P. O. order for your Magnetized Compound.

Respectfully,
MRS. MARY A. FISHER.
South Deerfield, Mass.

PUNGENT PARAGRAPHS.

Hypnotism and humbug are two words that begin, both of them, with the letter h.—N. Y. Sun.

Quite remarkable, isn't it? But what does it prove? Silly and Sun both begin with the letter s.—Charleston World.

So do Sun and Spiritualism begin with an s, only that the latter outshines the former. It "shines for all" except the N. Y. Sun.

⁂

Cincinnati has an Observatory that does not admit visitors after dark, although they may be school delegations. Probably they give sun baths instead of astronomical instructions there at night, which debars visitors from utilizing the telescope.

⁂

AN ALL-ROUND MISTAKE.

Jones—It's the most curious case on record.

Brown—Tell me all about it.

Well, you see, he kissed his wife in the dark, supposing it was her sister. She kissed him, supposing it was his brother. They embraced each other for ten minutes before they discovered the real state of affairs. Now they are both trying to get a divorce for kissing each other.—Life.

⁂

Sir William Thomson says there are 100 septillions molecules in a cubic inch of gas, and that in each of these molecules are several atoms moving among themselves at the rate of 70 miles a minute. Why didn't he find out what was in the atoms while he was at it?

⁂

DE MINIMIS.

So small are her feet, the glassy shoe
Of Cinderella would hold the two.

So light are her hands, they could untie
The spider's tremulous tapestry.

And her heart is both so light and small
That it is hardly a heart at all.
—St. James' Gazette.

⁂

Scientific men say that the earth's age is about a half million years for the nebular and stellar period, and about 25,000,000—of which 15,000,000 are past—for the period of organic beings.

⁂

The telegraph operator rapidly ran his pencil over the message handed him by the lady:

"Dearest John; I got here safely. Send me $50 and a kiss."

"Nine cents more, madam," he said. "There are three words too many."

"Then leave out the last three," replied the lady promptly.—Transcript.

⁂

On four seats of a railway car,
Amidst his traps, the drummer sat,
And wished he had but one seat more
In which to place his high silk hat.
—Puck.

⁂

It is announced that the Italian government will abolish the use of brass bands in the army as being expensive and useless. Probably hand organs will be substituted instead.—Boston Investigator.

⁂

It is said that every telegraph pole in the remote country districts of Norway has to be continually watched on account of the bears. These animals have a mania for climbing the poles and sitting on the cross beams, swaying backward and forward until the pole finally falls down.

⁂

Marriage is a failure when the man handles all the assets and the woman all the liabilities. —Puck.

⁂

The west winds blow, and, singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun.

No longer forward nor behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here. —Whittier.

⁂

A hand organ resembles a sunset because the day goes with it.—Judge.

⁂

"How is it that none of my contributions are ever used?" asked a would-be contributor of an editor.

You must be mistaken. Do you write on one side of the paper only?

Certainly.

Then it's all right. We write our editorials on the blank side. Never be afraid of your contributions not being used.—N. Y. Sun.

⁂

A kind-hearted gentleman, seeing a number of boys with their pants rolled up, wading about in the cold water with their bare legs, said: "Come out of that water, boys, or you will get a fearful cough."

Little Tommy: "I guess not. We don't cough with our legs, do we?"—Texas Siftings.

⁂

"Say," said a man to the butcher of whom he purchased his daily supply of meat, "that last piece of steak I bought of you must have been from a steer old enough to vote."

"Was it tough?" inquired the man of meat.

"Tough! Well, I should say it was. I could hardly cut it."

"Oh, is that all? Well, you ought to have heard another man kicking a day or two ago. He bought a piece that he said was so tough he couldn't get his fork in the gravy."—Salt Lake Tribune.

⁂

When the devil sees a fashionable woman spend the whole of Lent planning the details of an Easter costume which will make all her friends insanely jealous, it makes him feel so glad that he can scarcely keep from shouting. —N. Y. Herald.

⁂

THE ORIGINAL CONFIDENCE MAN.

A popular phrase is said to have thus originated: A few years ago a man in New York, well dressed and of exceedingly genteel manners, went about saying in a very winning manner to almost every gentleman he met: "Have you confidence enough in me, an entire stranger, to lend me five dollars for an hour or two?" In this way he got a good deal of money and came to be generally known in the courts and elsewhere as the "Confidence man."—American Grocer.

⁂

LIKELY TO BE LEFT.

"What'll they do for grandpa on the day of judgment?" asked Willie.

"What do you mean?" asked his mother.

"He's so deaf he'll never hear Gabriel's tooting."—Judge.

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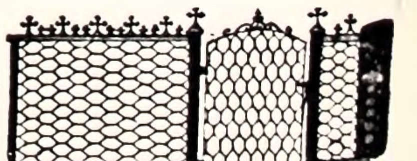

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